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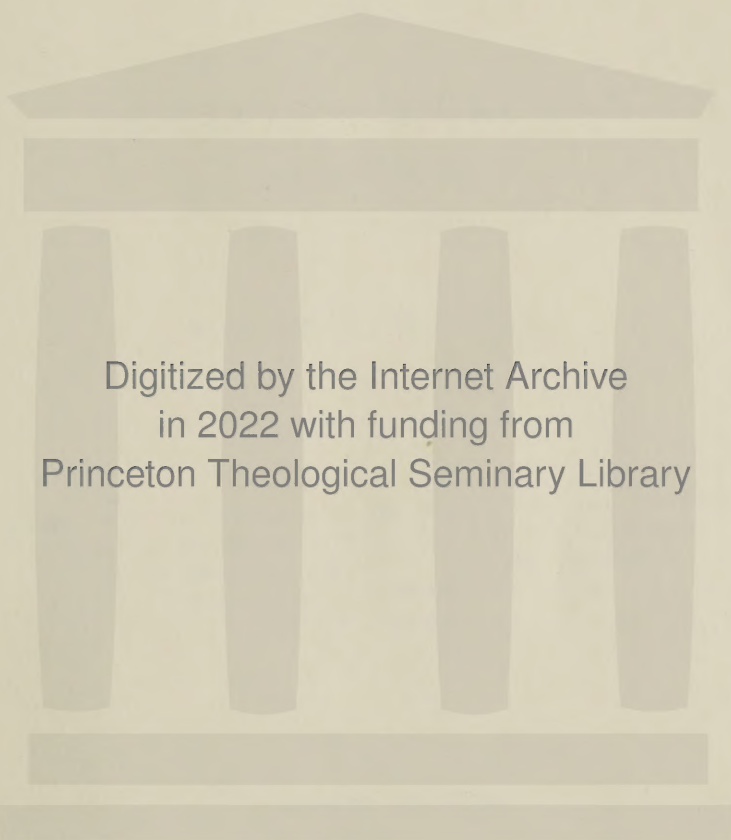
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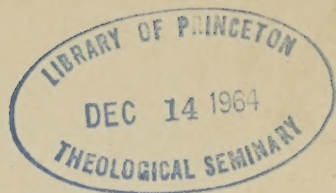
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Moravian Church. Provinces. Northern
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THE

BOOK OF ORDER

OF THE

MORAVIAN CHURCH IN AMERICA

(UNITAS FRATRUM)

NORTHERN PROVINCE

Setting forth the substance of the Laws, Rules and Regulations
adopted by the General and Provincial Synods which apply
to the Moravian Church in America, Northern
Province, and constitute the Code
of the Province.

SECOND EDITION

PUBLISHED BY ORDER OF SYNOD
MORAVIAN BOOK SHOP

BETHLEHEM, PA.

1924

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FOREWORD.

More than three decades ago, at the Provincial Synod of 1888, a committee was appointed with instructions to codify the legislation of the Province. The Synod of 1893 failed to take action on the work submitted by the committee, but simply referred the same to a new committee appointed by that Synod. This second committee reported to the Synod of 1898, that it did not consider it expedient to undertake the work of codification at that time. Thereupon the Synod instructed the Provincial Elders' Conference to appoint a committee to prepare a new edition of the "Provincial Digest." This committee, after laboring for some time at its task, reported to the Synod of 1903, that it was inadvisable to incur the expense and bestow the labor required on a mere compilation of synodal enactments, and recommended a return to the original plan, to secure for the Province a publication containing its legislation in codified form. Following this recommendation, which was endorsed in the report of the Provincial Elders' Conference, that Synod appointed a new Committee on Codification, consisting of the Brethren William H. Rice, William H. Romig and Albert P. Hauptert.

In spite of all the hindrances in the committee was able to prepare and present its report, in the form of the new "Book of Order," to the Synod of 1908. This report received the approval of Synod, was referred back to the committee for revision and the insertion of the legislation of the last Synod. After receiving the approval of the Provincial Elders' Conference the Provincial "Book of Order" finally appeared in print in the year 1911.

Although the Synod of 1913 appointed a Committee on Codification with instructions to prepare an Appendix to the "Book of Order," embodying the legislation of said Synod in codified form, and although the committee bestowed considerable labor on the preparation of the proposed Appendix, it was deemed wise to defer the printing of the same, in the hope that the next Synod would make provision for the preparation of a new edition of the "Book of Order." The Synod of 1920 took favorable action in this direction, and a new Committee on Codification was appointed and entrusted with its preparation and publication.

This second edition of the "Book of Order" follows the general

plan and arrangement of the first edition. The legislation of the Provincial Synods of 1913 and 1920, and of the General Synod of 1914, supplied the new matter. The committee herewith expresses the hope, that this our new edition of the "Book of Order" may prove helpful to every one who shall have occasion to make use of it.

The Committee on Codification,

ALBERT P. HAUPERT, West Salem, Ill.

WILLIAM N. SCHWARZE, Bethlehem, Pa.

D. CORNELIUS MEINERT, Bethlehem, Pa.

December 5, 1923.

In accordance with the enactment of the Provincial Synod of 1920, approved by

The Provincial Elders' Conference,

CHARLES L. MOENCH,

PAUL DE SCHWEINITZ,

KARL A. MUELLER,

JOHN S. ROMIG.

Bethlehem, Pa., December 18, 1923.

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*This is right in the General
Results of Synod of 1814.*

HISTORICAL PREFACE

The Moravian Church was originally known as the Unitas Fratrum or the Unity of the Brethren, or simply the Brethren's Church.* It was organized in 1457 by the followers of the men who belonged to the period of the "Reformers before the Reformation." They were participators in the religious reformation in Bohemia and Moravia, of which John Hus was the distinguished leader. After his martyrdom in 1415, the majority of his followers organized the Utraquist Church, which became the State Church of Bohemia and Moravia. The minority organized the Brethren's Church. Because many of its important Congregations were established in Moravia, it came to be designated by those outside of the fold as the Moravian Brethren's Church, in distinction from the Utraquist Church. At a later date in its history it came to be known simply as the Moravian Church. In more recent times the name has been emphasized by the fact that the exiled pilgrims, who were the instruments under divine guidance of the re-organization of the Church in Saxony in 1722, came from Moravia. They left their homes and possessions, and gave up everything to worship God in the way in which their fathers had been taught.

*Note. The original Bohemian name was Jednota Bratrská. The word Jednota means association of any kind. It was chosen instead of "Cirkev" (church) in deference to the National Church, as "Unitas" was later used as a Latin equivalent of "Jednota," both meaning what was meant by Church in the restricted sense, as applied to single church divisions or denominations in America. Unitas passed into German as "Unitæt." Hence Jednota Bratrská—Unitas Fratrum—Brüder Unitæt—Brethren's Unity, but all meaning simply "Brethren's Church" in the sense just stated. In the eighteenth century the Latin title was revived in negotiations with England, with its meaning construed to denote union ideas. This has been shown to be unhistorical and has been officially abandoned; the General Synod, since 1889, having ceased to set forth a sharp difference between the terms Brethren's Church and Brethren's Unity. The German branch of the Church calls its corporate whole a "Unitæt" instead of a "Kirche" (church) for reasons deemed important; but where no State Church exists, there is no occasion to affect this oddity. "Church of the United Brethren" is the English title adopted in the eighteenth century, when the superfluous word "united" was thought necessary to adequately render Unitas Fratrum. Its retention in legal titles and some church formularies is unfortunate in the United States, because of confusion with a quite different modern denomination, the United Brethren in Christ. There being also other claimants for even the simple and correct name Brethren's Church, and the title Unitas Fratrum being not suited for popular use, the name MORAVIAN CHURCH, gradually adopted in England and America, seems to be a survival of the fittest among English-speaking people. In America particularly, where nearly all religious bodies trace their origin to some foreign country, its use is not open to the same objection which a Saxon or a Prussian would raise against calling his church "Die Maehrische Kirche." The use of "Moravian" in America to denote ecclesiastical descent is sustained by the following considerations:

1. Such a geographical or ethnical designation—Anglican, Roman, German, Moravian, Gallican—is more consistent with the idea of one Church Universal than special titles which either recall dissension, strife and schism, or obtrude some peculiarity of doctrine, polity or

- 1 To maintain its cause against its opponents and persecutors, the Brethren's Church secured a valid episcopal ordination and introduced the three orders of the Ministry within the first ten years after its formal organization in 1457.
- 2 At the beginning of the Lutheran Reformation in Germany, in 1517, the Brethren's Church had a membership of over two hundred thousand souls in Bohemia and Moravia.
- 3 The basis of the Unity was, first, the Bible is the only norm of Christian doctrine; second, public worship is to be administered according to the teachings of the Scriptures and on the model of the Apostolic Church; third, the Lord's Supper is to be received in faith, to be doctrinally defined in the language of the Bible, and every human explanation of that language is to be avoided; and fourth, godly Christian life is essential as an evidence of saving faith.
- 4 Although served by an episcopally ordained Ministry, its principle of government from the outset was not episcopal, but conferential. The co-operation of the lay membership in the official conduct of the affairs of the Church, and their participation in the public services of the sanctuary, emphasized the fundamental principles of brotherhood and the Christian life. Clergy and lay members were held to fidelity to the principles implied in the name of the Church, and expressed in the words of the Lord, "One is your Teacher, and all ye are brethren." Matthew 23:8.

ritual, or suggest an eccentric conventicle, or were formed from the name of a man, or were first mere epithets either of cant or reproach.

2. The "hidden seed" of the suppressed *Unitas Fratrum* in Moravia sprang from the residue of the only body which after the middle of the 17th century could be called the Moravian Church in the sense of local origin and character. The Utraquist Church of the realm was in decay, never to be revived. The Roman hierarchy was an invading foreign power. The Protestant bodies under limited toleration there represented confessions and affiliations of neighboring states in which they originated.

3. That "hidden seed" of Moravia principally furnished the nucleus of the first Congregation with which the modern resuscitation of the Church began in Saxony. Their patron, Count Zinzendorf, continually called them "the Moravians," the Church of their fathers "the Moravian Church," and five of their chief men who emigrated together to seek a place where they might reorganize it, "the five Moravian Churchmen."

4. Zinzendorf's scheme of combining elements fostered three historic cults which he called *Tropi Paedias*—a Lutheran, a Reformed and a Moravian-Episcopal *Tropus*. Under the latter he classed all elements in the make-up of the modern Church derived from the ancient *Unitas*.

5. The Episcopate of the Church preserved from extinction in the 17th century mainly through the efforts of Comenius, the most distinguished native Moravian of his time and the pre-eminent Bishop of the *Unitas*, over against its Bohemian and Polish Bishops, was passed on by his grandson, Jablonsky, to one of those five Moravian Churchmen, David Nitschmann, the first Bishop of the Church after its resuscitation, its first Bishop in America and the official founder of its first American settlement.

6. Emigrants from Moravia figured so conspicuously among the first missionaries and first colonists of the Church in America that immediately the name Moravian was applied by English-speaking people to the entire body of the Brethren.—From the "*History of Bethlehem, Pennsylvania*," by the Rt. Rev. J. Mortimer Levering, pp. 7, 8.

Hence, its learned men of the clergy and of the laity early ¹ achieved the translation of the Holy Scriptures into the Bohemian language. Thus the people had the Word of God as the sole rule of faith and life. The first hymn-book ever issued for the use of Congregations in public worship was published by the Brethren's Church. It was issued by the church printing-press in Jungbunzlau, in 1501. The same scholarly activity produced books, catechisms, tracts and theological treatises for the enlightenment and edification of the membership.

Christian life, rather than doctrinal completeness, was, ² from the earliest beginnings, the object of its effort. To make this effective special oversight was given to individual members and the different classes, as well as to the body of the membership as a whole. This led to a division of the Congregation into classes, partly according to the degree of spiritual advancement, and partly according to sex and age. This made necessary the efficient help of lay members of both sexes.

In due time the primary and secondary education of children came to be regarded as the peculiar charge of the Church. ³ The educational work of the Brethren's Church grew to be a most important and essential part of its activity. Its greatest teacher, Bishop John Amos Comenius, subsequently made for himself a great name in Europe and America for all time, because of his advocacy of universal education and of improved methods of instruction.

At the close of the Thirty Years' War the allied Protestant powers left the Brethren's Church to the tender mercies ⁴ of the Counter-Reformation Jesuits. The defenceless Church was crushed. Those of its members, who would remain true to the Church and escape destruction, were driven into exile. Its churches, schools and libraries were destroyed; its literature was burned.

When, in 1722, Moravian exiles fled to Saxony to find an ⁵ asylum on the estates of the young Count Zinzendorf, they re-organized the Church of their fathers. The introduction of the ritual and discipline of the Moravian Brethren's Church was followed by the transmission of episcopal ordination. David Nitschmann, a Moravian of Zauchtenthal, a member of the newly organized Church at Herrnhut, was ordained at Berlin as the first Bishop of the Renewed Moravian Church. Then it came again to be recognized by the Protestant Churches and governments of Europe as a free and independent Church.

Its sphere of activity within the State Churches of every ⁶ land was exceedingly limited. This led to a seeking for op-

portunity to carry the Gospel to heathen tribes, for whom nobody cared. The Foreign Mission work of the Moravian Church had its beginning in 1732, only ten years after its reorganization. In the spread of this great work no continent in either hemisphere was left untouched. The foot-marks of its missionary men and women are today found everywhere in the heathen world.

1 America offered the most promising field for evangelical work, and hither came our Moravian fathers in 1735 for service in the spread of the Gospel. In the beginning special effort was made to preach the Gospel to Indian tribes, but soon a great evangelical work was developed among the settlers in the colonies of Pennsylvania, New York, New Jersey and North Carolina, and Moravian Congregations were established. At a later time, and especially during the nineteenth century, the work was widely extended and developed into the Moravian Church in the United States and Canada, as it exists today, and which historically, and in doctrine, ritual and government maintains its union with the Moravian Church in all lands.

2 True to the principles which dominated the men who organized it, the Moravian Church exists today not to uphold or propagate any one particular form or system of doctrine, practice, ritual or government, but to exemplify and promote Brotherhood in CHRIST the CRUCIFIED. As the oldest in the sisterhood of Protestant Churches, it stands today, as at the beginning, for unity in essentials, for liberty in non-essentials, for love in all things.

3 "In necessariis unitas, in non necessariis libertas, in omnibus caritas."

See Results 1914 p. 120
12, 13, 14

PART ONE

THE UNITY

CHAPTER I.

HISTORICAL POSITION AND CHARACTER.

"Turn Thou us unto Thee, O Jehovah, and we shall be turned; renew our days as of old."—Lamentations 5:21.

SECTION I.—CONNECTION OF THE RENEWED CHURCH WITH THE ANCIENT CHURCH.

1. The Moravian Church stands in living connection with ¹ the Ancient Brethren's Church of Bohemia and Moravia, which had its beginning before the Reformation, in the year 1457. It is, indeed, the same Church transplanted into a wider field, after being all but destroyed in the storms of persecution after 1620. Portions of the surviving remnants came together at Herrnhut, from 1722 onward, and adopted, in their main features, the arrangements and regulations of the Ancient Brethren's Church, and they also took over the Episcopal Ordination of that Church, handed down in hope by Comenius, and kept as a sacred heritage to the present day. We, therefore, rightly call ourselves the Renewed Brethren's Church.

2. Beside this, the similarity of origin of the two is ² significant. The Ancient Brethren in Bohemia, after they had sought in vain for that edification and fellowship which they felt to be the need of their souls, from the leaders of the Ultra-quist State Church and its ecclesiastical forms, joined together at first, in a quiet place, as a Christian Society, with their own social arrangements. They desired to be nothing more than a Union within the Church. Only when that Church persecuted and expelled them, did they take the course of choosing their spiritual leaders from amongst themselves, and securing their own Ministry. Thus they became—under compulsion—an independent Church. Herrnhut also was at first a Society, a Union of awakened souls, with special arrangements for the furtherance of the inner life, and sought to be nothing more than a branch of the Lutheran State Church. But in order to go forward in the course of activity and extension assigned to it by God, this Society was compelled, though quite against the original plan, in adopting the Ancient Brethren's Episcopate, to become an independent Church.

3. Another thing points to the close connection of the ³ two Churches, and that is found in their character. Although

the Ancient Brethren's Church issued Confessions, which as time went on, gave expression to views rather "Reformed" than Lutheran, yet its Confession was never exclusive. It allowed among its members a certain diversity of views, and worked eagerly for the union of the various Churches. The unity of the Spirit of faith in Christ and fellowship in Christian love were to it the first things, and stood higher than all differences of doctrine. Thus it called itself from the first *Unitas Fratrum*, the Brethren's Unity. And just this union character belongs also to the Renewed Brethren's Church, perhaps even in a higher degree, by reason of its wider field. It desires herein to perpetuate the spirit of the Ancient Brethren's Church; and keep alive this heritage from its fathers. Hence, also, it has taken over the name "*Unitas*" from the Ancient Brethren's Church.

SECTION II.—RISE OF THE RENEWED BRETHREN'S CHURCH.

- 1 1. Protestant families, driven out of Moravia on account of their faith, and awakened persons from Protestant circles in Germany as well, found a place of refuge in Upper Lusatia, in Saxony, under the protection of Count Zinzendorf. In 1722 they began to build near the Hutberg, on Zinzendorf's estate, and there founded Herrnhut. Their one great purpose was to work out their salvation in fellowship. But they soon were divided over diverging views on doctrine and the spiritual life. Indeed, in the year 1727 it looked as if sectarianism and incurable dis-union were to make their home here, or as if the souls gathered here were to be scattered again. In this crisis the over-ruling grace of God overcame all difficulties. The instrument for this, in God's hand, was Count Zinzendorf. Under his pastoral influence, by the power of love divinely wrought, the differences were removed and healed, and the inhabitants of Herrnhut united under Local Statutes which regulated their mutual relations in a spirit of Christian Brotherhood; and at the great Communion, on August 13th, in the church at Berthelsdorf, they experienced a baptism of the Spirit, which united and consecrated them a Church of Christ. This was the day of the actual founding of the Renewed Moravian Church. For the essence of a true Church consists in souls becoming one in faith in Christ through love, and on this basis entering upon a hearty fellowship of inner and outward life, a union active on every side, as shown in the first Apostolic Church at Jerusalem. Acts 2:42-47.
- 2 2. Thus the inhabitants of Herrnhut bound themselves together in the common aim to set forth a living Church of Jesus Christ, in the fellowship of faith and love and hope, and in

the faithful keeping of God's commands. In this they did not wish in any way to sever themselves from the State Church; they sought rather to be a living branch of it, in the manner that Spener had laid down for such associations of the awakened. They called themselves Brethren and Sisters, because this scriptural name fitly designated what they wished to set forth, the inner union of hearts as a family of God, in which Jesus Christ is the Head, as He Himself said: "One is your Teacher, and all ye are brethren." Matt. 23:8.

3. In order to attain this end, they introduced fixed Rules¹ and Regulations, such as the Congregations of the Ancient Brethren's Church of Bohemia and Moravia had found to be a great blessing for their inward growth, and such as, in their main features, are found in the Apostolic Churches. At the same time they instituted many other offices and arrangements for awakening and fostering spiritual life. Lastly, they sought to order their purely civil relations in such a way that they should be in accord with the law of the land, and should not hinder, but aid the Christian's spiritual calling.

4. In this newly-awakened inner life the Brethren felt it² to be their calling, in accordance with the Lord's appointment, Matt. 5:13, 14, to build up the kingdom of God, and to preach the Gospel of Christ in all the world wherever He should send them. Where the Lord founds a Church for Himself, He appoints it for a witness of His Name before the world, John 13:35, of which also the first Apostolic Church is a living example. Acts 4:32, 33.

5. This calling was taken up and carried out in two directions.³ On the one hand, there was since 1732 the Mission among the heathen, to which the Church felt itself impelled; and this again led to the founding of new settlements in Europe and America. On the other hand, there was the endeavor to direct to the one thing needful those awakened members of the Protestant Churches who had been led astray through the strife of opinions or false zeal, and thus to bring ever nearer the fulfilment of the Saviour's prayer, "that they may all be one." John 17:21.

6. Hostility and attacks were not wanting. In Church circles the right of Herrnhut to a special constitution within the State Church was denied; and the world put many hindrances in its way. This very opposition, however, not only furthered extension, but also led to the placing of the colonies and settlements founded from Herrnhut, as a center, in Christian and heathen lands, under one independent church constitution. For this the Episcopate of the Ancient Brethren's Church was of service. It still survived in the person of Jablonsky, Court Chap-

lain in Berlin, and of Sitkovius, at Lissa. In order to supply regularly ordained Ministers for the Foreign Missions and settlement colonies, duly authorized to administer the Sacraments, the Episcopate was taken over in 1735 by the consecration of a brother of the Herrnhut Congregation—David Nitschmann. This was the first and the decisive step toward the formation of a distinct Church. From that time on Herrnhut, with its offshoots, grew into an independent Church fellowship, the Renewed Brethren's Church, with its own constitution and government.

- 1 7. The Moravian Church has never looked on this outward form as essential, but has rather recognized it as its special calling to foster, within its own borders, true union of believers in heart and spirit, above all separating differences, and also to work outside its own circle for the establishment of such fellowship, so far as its influence reaches. By historical development it has become a Church, but it has consciously sought to hold fast its true character as a "Communion," widening out more and more into the "Unity."

SECTION III.—THE "BRETHREN'S COMMUNION."

- 2 1. The history of its origin has given to the Brethren's Church the stamp which, in essential features, it still bears, although the independent development of its several branches has led to manifold differences. The outward form of our community is that of an independent Church, the Ancient Brethren's Church of Bohemia and Moravia revived on a broader basis. But our calling is everywhere the same, as the Lord gives us grace, to set forth such a living Church of Jesus Christ as was the first Congregation at Herrnhut, and to labor for the kingdom of God among Christians and heathen.
- 3 2. This character, as a Brethren's Communion, our Church must never deny. We cling to it in that we do not look upon the fair form of our Church Constitution, nor upon our descent from the Ancient Brethren's Church, as the main thing, but rather upon the union of hearts, the living fellowship of the individual members of the Church with their Head and with each other. This is and remains the foundation and aim of our life and work, the very soul of our testimony. In memory of this also we maintain the designation "Brethren" and "Sisters" used by our fathers. Ecclesiastical independence is for us only the instrument by which we keep our freedom and power to work for the attainment of our chief task both within and outside of our own circle.
- 4 3. The regulations and arrangements of our Church, as we have received them from our fathers and still keep them in their essential features, we must prize, along with the pure

Word of God, as the heritage of our history; and we must do all in our power to preserve and perfect them. We must do so because they fit our Church to be a safe home for the edification of the living members, for the awakening of the spiritually dead, for the protection of the weak and wavering, and for the spiritual discipline of the wayward and insincere. The Lord give us grace to use all our Church ordinances in the spirit of the sanctuary, that they may bear their spiritual fruit.

4. We will not conceal that in the course of time there 1
have come to be, and are now, more members not grounded in the faith among us than in the time of the first love. We know and acknowledge that, when we look at the facts, we can no longer call ourselves a household of faith and love in Christ, a union of souls awakened and born again, abiding in Him, and in Him alone. Our fellowship is made up of various elements. The fact that from the beginning we have included all the children of members has naturally tended to increase the number of unawakened members. Nor can it be avoided that, among those who join the Church as adults from outside, there are those who, consciously or unconsciously, have been induced to take the step from motives which have nothing to do with their souls' welfare.

5. It would be hard to find on earth a Church composed 2
exclusively of members exemplifying living faith. And we must acknowledge, to the praise of the Saviour, that, by His wondrous grace and power, despite all our deviations and faults, the features originally stamped on the Moravian Church are today unmistakable.

SECTION IV.—THE BRETHREN'S UNITY.

1. The Moravian Church, besides its peculiar characteristic 3
of representing a living "Communion," has also another closely connected with it. We aim to combine, in a higher Unity, the diversity of doctrinal views, in so far as it bears on the interpretation of the Scriptures and on the diversity of conception in which Scriptural truth presents itself to different minds. This, however, is not sought by simply shutting out differences or by disregarding them. Variety should rather find expression and be recognized as legitimate. Nor can unity be established by allowing all possible opinions to find expression and letting love alone bear sway over them. We seek rather a positive, living unity. This we find in faith in the crucified Christ, in Whom, as the Son of God, we have reconciliation to God, that is, the forgiveness of our sins. Rom. 5:10; Eph. 1:7. This faith, and with it, personal living fellowship with the Saviour, we emphasize as central in the Christian life; indeed we give these so high a place, that everything else is of sec-

ondary consideration. He that agrees with us in this, is welcomed with the right hand of fellowship, whether his views on other points be Lutheran, Reformed or of other denominational character. This we do not only among our own membership, but we seek also to introduce it everywhere. For this living unity we labor and strive in the Church of Christ.

- 1 2. For this calling the Lord has especially qualified us. From the beginning He caused the Renewed Brethren's Church to spread from Germany to England and America, and in our Foreign Missions He has given us homes in all parts of the world. Thereby great variety has arisen within the Moravian Church. National and ecclesiastical differences of all kinds have made themselves felt, and we have learned to include them all in the higher unity. Thus the character of a Union-Church has been stamped upon us by the Lord Himself, both in our origin and in our later history.
- 2 3. To this calling expression is given by naming the Church a "Unity," after the example of the Ancient Brethren's Church. This name signifies, in the first place, the general principle of unity in variety. As Brethren and Sisters in Christ, according to the Saviour's prayer, John 17, we desire to be One, as One Brethren's Unity. The name further designates the peculiar form of our Church, which comprises three Provinces, Germany, England and America, and unites them under one common constitution. As this variety is not detrimental to spiritual fellowship, so also it should not disturb ecclesiastical unity. The Church stands firm as a Unity on its confession of Christ and Him Crucified, as the foundation of all doctrine, and sufficient for all times.
- 3 4. The chief thing, then, for the members of the Brethren's Unity is, and remains, to strive to be One in all that is essential, so that we may have a sure foundation for our salvation, and may become true members of the One Body, whose Head is Christ. Rom. 12:4, 5.

SECTION V.—THE GOVERNMENT OF THE SAVIOUR.

- 4 1. When we speak of the government of the Saviour in the Moravian Church, we attest thereby our belief that Jesus Christ, our Saviour, guides the Moravian Church and rules in it with sovereign power, holding in His hand all that takes place, the greatest things as well as the least. This belief has its basis in the words of the Holy Scriptures, which ascribe to Him, the Son of God and Man, exalted at the right hand of the Father, the sovereignty in His Kingdom and His Church: "All authority hath been given unto Me in heaven and on earth." Matt. 28:18. The Father of glory "put all things in subjection under His

feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Eph. 1:22, 23; 1 Cor. 15:25, 27; Eph. 5:23.

2. As Christ is Sovereign in His Kingdom, and thus is 1 Lord and Head of the Church of God, which He purchased with His own blood, He is also in the Moravian Church unconditionally the Lord and Head, in as far as it is a part of the Church of God, a branch of the universal Church of Christ on earth, for which He has a special purpose in His Kingdom.

3. We mean this, and nothing else, when we speak of the 2 Eldership of the Saviour in the Moravian Church. We think of Christ's office as Shepherd and King in His Church, and at the same time profess that Christ exercises this office in our Church in a special manner answering to its calling and wants, after He brought it to a consciousness of its poverty and need, and to a childlike faith in His Kingship.

4. This He did on September 16th and November 13th of 3 the year 1741. We rejoice that there is a day in our history when it was given to our Church and its servants to apply to their own Church, in a living and far-reaching manner, the blessings of His universal Shepherd's office. In this gift of His grace there is not the slightest ground for self-glorification. We do not regard what the Lord has given by grace as an exclusive privilege of our Church, since every believing soul may in like manner rejoice in His special leading and appropriate in faith His universal Shepherd's office.

5. The blessing of this manifestation of our Lord's grace 4 and of His Eldership in our covenant has not been withheld, and it will, we trust, continue as long as the consciousness of our own helplessness and insufficiency, the need of His special leading, and faith in such leading, are realized.

6. The Brethren's Unity, as a whole, was hereby preserved 5 from the danger of a Papacy, an absolute human authority in spiritual things. We learned that we are not to trust in men, but in the Lord alone, for the guidance, furtherance and maintenance of our work; that we are to do nothing but what He bids, and that we are in all things to be content, if only His holy will is done in us and through us.

7. For the servants of the Lord and of the Church, whom 6 the Saviour has called to guide the several Congregations or Provinces, or the whole Church in His name, there lies in that manifestation of grace a strong reminder of the holy seriousness of their calling. They rejoice both in their common deliberations and in their private fellowship with the Saviour, that He is with them as their Chief Elder, that in answer to their child-like supplication He grants them to recognize His holy

will and, in His mercy and faithfulness, makes good their manifold mistakes and faults, when they pray with penitent hearts.

- 1 8. For each individual member of the Church that believing confidence, which every child of God may enjoy, is hereby confirmed, namely, that the Saviour will be his dearest friend and will concern Himself personally with him, and that he may, through His grace, have confidential fellowship with Him.

SECTION VI.—RELATION TO THE CHURCH UNIVERSAL.

- 2 1. Although the Moravian Church, both in ancient and modern times, on the ground of its distinctive constitution and its episcopal ordination, has taken its place as a separate Church, it has, nevertheless, at all times regarded itself as a branch of the universal Christian Church, whose Head is Christ, and in particular as part of the Protestant Church, whose only doctrinal foundation is the Holy Scriptures. Hence, in common with the whole of Christendom, it acknowledges the doctrines contained in the Apostles' Creed, and recognizes further that in the fundamental Confessions of the Reformed Churches the chief articles of the Christian faith are clearly and simply set forth. The liberty of conscience of our members is in nowise bound thereby, for we acknowledge no other canon or rule of doctrine than the Holy Scriptures alone.
- 3 2. The inner connection founded on the essential oneness of the Renewed Brethren's Church and the whole Protestant Church, and which within our own Church united the descendants of the Ancient Brethren's Church and those from the Lutheran and Reformed Churches who joined them, as one Brethren's Unity, was further emphasized at a Synod in the year 1744, which declared: The Renewed Brethren's Church recognizes within itself three "Tropes," Moravian, Lutheran and Reformed.
- 4 3. In this conception of a union of the Protestant Church our Church has received a precious treasure, which we should not esteem lightly, but should preserve faithfully for future times. We would thereby not only maintain our connection with the Protestant Church, but also serve it by means of this gift from the Lord; and, so far as our testimony avails, help it more and more fully to carry out the last prayer of the Lord, "that they all may be one." Therefore the Moravian Church closely shares in the whole development of the Church of Christ, in the new forces working in it, and in its victories, as well as in its conflicts and sufferings, that the Moravian Church may share with it the glory and the reproach of Christ.

CHAPTER II.

DOCTRINE.

"Other foundation can no man lay than that which is laid, which is Jesus Christ."—1 Corinthians 3:11.

SECTION I.—FOUNDATION OF OUR DOCTRINE.

1. The Holy Scriptures of the Old and New Testaments ¹ are and remain the only rule of our faith and life. We regard them as God's Word, which He spake to men of old time through the prophets, and at last through the Son and His Apostles, to instruct them unto salvation through faith in Christ Jesus. We are convinced that all truths that declare the will of God for our salvation are fully contained therein.

2. We hold fast to our genuine Moravian view, that it is ² not our business to determine what the Holy Scriptures have left undetermined, or to contend about mysteries impenetrable to human reason. We would keep steadily in sight the aim set before us by the Apostle Paul, Eph. 4:13, 14, that we may "all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro, and carried about with every wind of doctrine." At the same time, we would never forget that every human system of doctrine remains imperfect, for, as the same Apostle says, 1 Cor. 13:9: "We know in part."

SECTION II.—THE SUBSTANCE OF OUR DOCTRINE.

1. We hold every truth revealed by God as a precious ³ treasure, and sincerely believe that such a treasure must not be given up, even though we could thereby save our lives. Luke 9:24. But this holds good especially of the doctrine which the Moravian Church has from the beginning regarded as its chief doctrine, and to which it has, by God's grace, ever held as a precious jewel: That Jesus Christ "is the propitiation for our sins; and not for ours only, but also for the whole world." 1 John 2:2. "Him Who knew no sin, He made to be sin on our behalf; that we might become the righteousness of God in Him," 2 Cor. 5:21; or, as we sing in one of our hymns:

"Whosoe'er believeth in Christ's redemption,
Will find grace and a complete exemption
From serving sin."

2. With this our chief doctrine the following facts and ⁴ truths, clearly attested by Holy Scripture, stand in essential connection, and, therefore, with that chief doctrine form the main subjects in our knowledge and preaching of salvation:—

- 1 a. The doctrine of the Total Depravity of human nature; that, since the Fall, there is no health in man, and that he has no power to save himself. John 3:6; Rom. 3:23; 7:18; Rom. 1:18-32; 3:9-18; Eph. 2:8-13.
- 2 b. The doctrine of the Love of God the Father to fallen humanity; that He chose us in Christ before the foundation of the world, and "so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Eph. 1:3, 4; John 3:16; 1 John 4:9.
- 3 c. The doctrine of the real Godhead and the real Humanity of Jesus Christ; that the only-begotten Son of God, through Whom all things in heaven and earth were created, forsook the glory which He had with the Father before the world was, and took on Him our flesh and blood, that He might be made like unto His brethren in all things, yet without sin. John 1:1-3; 1:14; 17:5; Phil. 2:6, 7; Heb. 2:14, 17; 4:15; Col. 1:17-19; 1 John 5:20.
- 4 d. The doctrine of our Reconciliation with God and our Justification before Him through the Sacrifice of Jesus Christ; that Christ was delivered up for our trespasses, and was raised for our justification, and that alone by faith in Him we have through His blood forgiveness of sin, peace with God, and freedom from the service of sin. Rom. 3:24, 25; 5:1; 1 Cor. 1:30; Heb. 2:17; 9:12; 1 Pet. 1:18, 19; 1 John 1:9; 2 Cor. 5:18, 19.
- 5 e. The doctrine of the Holy Spirit and the working of His grace; that without Him we are unable to know the truth; that it is He Who leads us to Christ, by working in us the knowledge of sin and faith in Jesus, and that He gives us the witness that we are children of God. John 16:8-11; 13:14; 1 Cor. 12:3; Rom. 8:16.
- 6 f. The doctrine of Good Works as the fruit of the Spirit; that in them faith manifests itself as a living, acting power, which impels us to follow willingly the commands of God, in love and gratitude to Him Who died for us. John 14:15; Rom. 6:11-14; 1 Cor. 6:20; Gal. 5:6, 22-24; 1 John 5:3-5; Eph. 2:8-10; James 2:17.
- 7 g. The doctrine of the Fellowship of Believers with one another; that they are all one in Christ Jesus, the Head of His body, and are all members one of another. John 17:21; Matt. 23:8; Eph. 4:4.
- 8 h. The doctrine of the Second Coming of the Lord in glory, and of the Resurrection of the dead unto life or unto judgment. Acts 1:11; John 6:40; 11:25, 26; 3:36; 5:25-29; 1 Thess. 4:14-17. *immortality*
- 9 3. While we do not present these truths and our appre-

hension of them in a strictly formulated Confession, our understanding of the chief content of Christian doctrine has, in a special way, found expression in what the Church has solemnly professed year by year for more than a century in the "Litany for Easter Morning."

SECTION III.—THE CENTRAL DOCTRINE.

1. In accordance with the above-named chief articles of Christian doctrine, Jesus Christ, the person of our Saviour, is the central point of our preaching of salvation. For in Him we have the grace of the Son, the love of the Father, and the fellowship of the Holy Spirit. The testimony of Him, which we sum up as "the word of the cross," 1 Cor. 2:2, that is, the testimony of Christ's freely giving Himself to a human life, suffering, and death, and of the treasures of grace thereby obtained for us, is the beginning, middle, and end of our preaching. We direct men unto Him Who of God is made unto us wisdom and righteousness and sanctification and redemption. In so doing we labor for the fulfillment of the chief calling of the Moravian Church, to proclaim the Lord's death.

2. We hold that, while through the law of God comes the knowledge of sin, Rom. 3:20, we are led to still deeper contrition of heart by the Holy Spirit's witness to Jesus. For our want of faith in Him, or indifference to His sufferings and death and our deep-seated natural enmity to Him are the real sins of the heart. John 16:8, 9.

3. To behold the Saviour's bitter death shows us how deserving of condemnation human nature is, and also lets us feel that therein is the only ground of our justification before God, of our reconciliation to Him, of our redemption from death as the wages of sin and from all bondage to things temporal, so that our conscience is cleansed from dead works to serve the living God. Heb. 9:14.

SECTION IV.—GROWTH IN GRACE.

1. It is the aim of the Moravian Church, which has never been lost sight of, to set forth a living Church, in which every individual member is a true Christian.

2. A true Christian becomes such only through faith, the living personal faith of the heart. This involves a deep and thorough knowledge of the misery of sin, of being worthy of condemnation and of the need for redemption. Through faith the sinner receives from God by grace the forgiveness of sin, justification before God, peace with God and the right to become a child of God. Luke 7:48-50; Rom. 5:1; John 1:12.

- 1 3. The same grace which brings the soul to the knowledge of sin, which makes the sinner just before God and a child of God, works in him also a true sanctification. This sanctification consists not merely in the putting away of particular vices and sins or sinful habits, but in a complete renewal of the inmost mind and the decision of the whole heart for the Lord. We love Him Who first loved us, and we prove our love by doing the will of God from the heart and obeying His commands. That this may take place in the heart depends not on man's will or strength, but alone on God's mercy. It is God Who, by His Holy Spirit, works both to will and to do in all them that are working out their own salvation with fear and trembling.
- 2 4. In regard to the manner in which God's mercy brings about the great change in human hearts, both the Holy Scriptures and the experience of believers show a great diversity in God's ways of leading souls to their eternal salvation. Some are able, like Paul, to give the day and hour of the deciding turn in their inner life, when, called and awakened by the voice of God, they found righteousness and peace in believing. With others, however, the experience of their awakening and pardon is not compressed into one definable point of time.
- 3 5. The mark common to all true children of God is this, that they have received the Spirit of Christ. Rom. 8:9. This Spirit of Christ, by His witness, makes them sure that they have the forgiveness of sins, that they are children of God and heirs of eternal life. He works in them, instead of the spirit of bondage and fear of the wrath of God, the spirit of adoption whereby they cry "Abba, Father!" He impels them to follow after that sanctification, without which no man shall see the Lord. He sheds abroad in their hearts the love of God, through which they receive power, that they let not sin reign in their mortal body that they should obey the lusts thereof. He reproves them, makes them sorrow for the sin that is still in them, and works in them heartfelt confidence, so that they ever again confess their sins to Him, Who "is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." In view of the goal of sanctification in Christ such a child of grace, in deep humility, but also with holy decision, declares with Paul: "not that I have already obtained, or am already made perfect; but I press on, if so be that I may apprehend that for which I also was apprehended." Phil. 3:12.
- 4 6. All the power thus to press toward the goal is given us by the gracious working of the Holy Spirit, if we do not cease to look in faith to Jesus, the Author and Perfecter of our faith; that is, to the whole merit of His life, suffering, dying, and rising again, and if we abide in the constant confidential intercourse of a pardoned sinner with his Saviour. John 15:4, 5.

7. Thus the new life of the regenerate child of God is safely carried on toward its glorification in the likeness of Christ and its perfection in eternity; while the heart becomes from day to day more sure "that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." The citizenship of all such children of grace is even now in Heaven, from whence also they wait for the Saviour, Jesus Christ, Who will glorify the body of their humiliation, "that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." Then will their life, as yet hid with Christ in God, be manifested with Him in body, soul and spirit, in glory.

SECTION V.—THE CHRISTIAN LIFE.

1. Our great and only Master summed up the whole of Christian ethics in their inmost spirit in the command of love to God, and to our neighbor. Therefore, following Him and His Apostles, we enjoin every Christian virtue that springs from this love, especially strict conscientiousness in all we do or leave undone; likewise we warn emphatically against all vices and evil habits. Yet we do both not only by pointing to Jesus Himself as our perfect model, but we seek strength in the blood of Jesus Christ, the Son of God, by which we are not only justified before God, but made holy in life. Rom. 6. In accordance with the admonition of Christ, we will ever testify that there can be no mention of good fruit until a good tree has been planted that is able to bear good fruit.

2. Only when the great mysteries of God's salvation are held by insincere minds, and conceived in a light-minded and perverted way, can the doctrine of the Atonement be misused as a means for allaying the consciousness of guilt or as a cloak for sin. The true believer finds, like Paul, Gal. 5:25; 6:14, in the free-will sacrifice of the Son of God and in His death on the cross, both the strongest motive and also divine power to put off the works of darkness and to put on the armor of light; to die with Christ unto sin and to live unto righteousness; and to walk not after the flesh, but after the spirit.

CHAPTER III.

CONSTITUTION.

"Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, Who is over all, and through all and in all."—Ephesians 4:3-6.

SECTION I.—GENERAL PRINCIPLES.

1. 1. The Unity of the Moravian Church as a whole is in the last instance spiritual and, therefore, invisible. But as a result of its early history this Unity has to the present day found expression in the unity of its Evangelical Confession, and in the principles laid down for the life of the Church and its members. Above all it stands out in the fact that the Moravian Church as a whole carries on three Unity undertakings. Of these, one, the Foreign Mission work, is world-wide; the two others, the work in Czecho-Slovakia and the work among Lepers in Jerusalem, are limited to certain localities. Since the four independent Provinces of the Church have constitutions essentially alike, yet fully independent, the constitution of the Church as a whole must limit itself to making possible joint labor in the common undertakings, and providing oversight of the different departments and Provinces.
2. 2. The less the forms of constitution can be fixed for the Church as a whole, the more is it the task and privilege of the several Provinces to support gladly and energetically the objects and aims, the principles and fundamental doctrines of the Moravian Church. In proportion as the several Members, Congregations, and Boards do this, the Church as a whole will prosper, and the blessing rest on them all.
3. 3. On the other hand, if the bodies representing the Church as a whole, the General Synod, the General Directing Board and especially the Mission Board, prosecute the work of the Church energetically, and discharge their office in the true Moravian spirit, this will re-act with stimulating effect on the various branches of the Church and strengthen them to carry out their special tasks in the same spirit.
4. 4. Thus the Moravian Church and all of its parts will be devoted to the service of the Lord Jesus, its Head and Saviour, and help to build up His Kingdom, according to its gifts and calling.

SECTION II.—PROVINCES OF THE CHURCH.

5. The Moravian Church comprises Independent Provinces, Provinces in a State of Transition, Mission Provinces, a work in Czecho-Slovakia and a Home for Lepers at Jerusalem.

1.—Independent Provinces.

1

a. The Continental Province: The Moravian Church in Germany, Holland and Switzerland, with Diaspora connections in Denmark, Norway, Sweden, Russia and France.

b. The British Province: The Moravian Church in Great Britain and Ireland.

c. The American Province, North: The Moravian Church in the Northern Part of the United States and in Canada.

d. The American Province, South: The Moravian Church in the Southern Part of the United States.

Each of these four Provinces regulates its affairs and administers its property independently, in accordance with the principles laid down by the General Synod, to which each is responsible through its Provincial Synod and Provincial Executive Board.

2.—Provinces in a State of Transition.

2

a. Jamaica.

b. The Eastern Islands of the West Indies.

The Provincial Executive Boards of these Provinces do not form a part of the General Directing Board, but have the same right of appeal to the General Directing Board as the Executive Boards of the Independent Provinces. Official decisions of the General Directing Board on matters of principle or of general application are communicated to the Boards of the West Indian Provinces, but not decisions affecting only individual cases in other Independent or Mission Provinces. These two Provinces are subject to special enactments of the General Synod in respect to men and means supplied by the Church as a whole through the administration of the Mission Board.

3.—Mission Provinces.

3

a. Labrador.

f. Surinam.

b. Alaska.

g. South Africa, West.

c. The Indian Mission.

h. South Africa, East.

d. Nicaragua.

i. Unyamwesi.

e. Demerara.

j. West Himalaya.

The Mission Provinces fall more or less short of constitutional independence, according to the degree of their dependence on men and means supplied by the Church as a whole. It is their duty to strive after the goal of full independence by the way of self-support and a native Ministry.

4.—The Moravian Church in Czecho-Slovakia.

4

The Moravian Church in Czecho-Slovakia, notwithstanding its recognition on the part of the State, as yet lacks full inde-

pendence, owing to the fewness and smallness of its Congregations. Its Congregations are governed in accordance with local charters.

5.—Home for Lepers at Jerusalem.

- 1 The Home for Lepers, "Jesus Help," at Jerusalem is likewise an enterprise of the whole Moravian Church, although since the World War the administration of its affairs has been committed to "The Trust Society for the Furtherance of the Gospel" of London.

SECTION III.—THE GENERAL SYNOD.

1.—Definition.

- 2 The General Synod is the constitutional representation of the Moravian Church as a whole.

2.—Relation of Its Members to the Church as a Whole.

- 3 The Voting Members of the General Synod are representatives of the whole Moravian Church. They vote according to their own free conviction, and are not bound by definite commissions and instructions of their electors. Though it is their duty to represent the welfare of those Provinces in whose commission and name they are members of the General Synod, yet they must never leave out of account the interests of the whole Church.

3.—Membership of the General Synod.

- 4 Members of the General Synod with full rights are:—

A.—By Virtue of Office.

1. Two members of the Continental Provincial Board and one member each of the British and of the two American Provincial Boards, chosen by the respective Boards.

2. One member of each of the two West Indian Provincial Boards, and the Czecho-Slovakian Committee (Directing Board for Czecho-Slovakia), chosen by the respective Boards.

3. The members of the Mission Board.

4. One Bishop from each of the four Independent Provinces, elected by the respective Provincial Synods.

5. One member of the Mission Finance Committee, chosen by the Committee.

6. The Mission Secretary in London.

B.—By Election.

1. Nine Delegates each from the Continental and British Provinces and from the two American Provinces taken together.

Of the American Delegates seven are from the Northern Province and two from the Southern Province.

2. One Delegate from each of the West Indian Provinces.

3. One Delegate from the Moravian Church in Czecho-Slovakia.

C.—By Summons.

1

Four Representatives of Mission Provinces called by the Mission Board, which asks for proposals from the Provinces concerned.

D.—Alternates.

2

If any of the official or non-official members should not be able to attend, the vacancy is to be filled by an Alternate from the Province concerned, chosen according to the regulations laid down by its Provincial Synod.

4.—Election of Members.

1. Eligible are all male members of the Moravian Church³ of at least two years' standing, who are communicants at least twenty-four years of age and possess all the other requisite qualifications for membership in their respective Provincial Synods.

2. The Provincial Synods are strongly urged to choose⁴ among their Delegates some brethren who are not among the ordained servants of the Church.

3. Each Independent Province elects its Delegates and⁵ their Alternates at its preparatory Synod according to the procedure prescribed by the By-Laws of the respective Provinces.

4. The procedure required in the election of Delegates⁶ from Mission Provinces, and from the Moravian Church in Czecho-Slovakia is prescribed in the respective Provincial Charters and Regulations.

5. A copy of the Minute of Election, signed by the Chair-⁷man of the electing body, must be sent in good time to the Executive Committee of the General Directing Board, to be laid before the General Synod.

5.—Meetings of the General Synod.

1. Regular meetings of the General Synod are held every⁸ six years on summons of the General Directing Board.

2. Special meetings may be called at any time, on resolu-⁹tion of the General Directing Board or of the Synods of two Independent Provinces.

3. A new election of Delegates must take place for each¹⁰ General Synod.

- 1 4. The General Directing Board designates the place of meeting in case the General Synod has made no provision for this.

6.—Reports and Proposals to General Synod.

- 2 1. Each General Synod must be preceded by preparatory Synods in the Independent Provinces, and by preparatory General Conferences in the Mission Provinces and in the Moravian Church in Czecho-Slovakia.
- 3 2. The Executive Committee of the General Directing Board prepares an Order of Business containing (1) A list of the Members of Synod and the auxiliary officials; (2) The arrangements for the opening of Synod and the hours of sessions; (3) A list of Official Reports; (4) Proposals sent in, printed in German and English; (5) A list of Regular Elections. As far as possible this Order of Business is supplied to members of Synod before it meets.
- 4 3. Proposals intended for the Order of Business must be in the hands of the Executive Committee four months before Synod is to convene. Other proposals are placed before Synod when it convenes.
- 5 4. Every member of the Moravian Church, and every body of members, is entitled to present memorials on subjects which fall within the purview of the General Synod.
- 6 5. Before the Synod nothing is printed at the cost of the Synodal Fund, except (a) The Order of Business, including proposals on matters within the purview of the General Synod, bearing the name of the member of Synod by whom they are to be moved in Synod, and (b) The Official Reports of Persons or Boards appointed by the last General Synod.
- 7 6. All other memorials and proposals are held over by the Executive Committee to be dealt with by the Synod. All proposals should as far as possible be sent in both in German and English.
- 8 7. Official reports are to be strictly confined to such information as shall enable Synod to take action in regard to the questions coming before it; and this with a view to have these reports referred to Committees, or otherwise disposed of, within the first full week of Synod.

7.—Procedure of General Synod.

- 9 1. The President of the General Directing Board opens Synod with a public religious service, and conducts the election of the Presiding Committee of Synod on the basis of the Rules of Order of the last General Synod. In this he may let another member of the General Directing Board represent him.

2. The General Synod examines, through a Committee, the minutes of election of members, and passes on the validity of the elections, on the Order of Business and the Rules of Order laid before it by the Executive Committee of the General Directing Board.

3. The enactments of the previous General Synod remain in force in so far as they are not altered by Synod.

4. During the session of the General Synod proposals must be handed in to the Presiding Committee.

5. Resolutions must be passed by an absolute majority of the voting members present. A two-thirds majority is required for changes in the Constitution.

6. The Presiding Committee sees to the approval and collection of the Minutes while the Executive Committee of the General Directing Board sees to their registration and safe-keeping.

7. Synodal documents belong to the General Archives.

8.—Sphere of Action of General Synod.

The sphere of action of the General Synod comprises the following powers and incumbencies:—

1. To lay down the general principles of the Moravian Church as to Constitution, Doctrine, Worship, Ordination, Congregational Rules, and Church Discipline.

2. To uphold and further the brotherly union of the several Provinces as branches of an International Church.

3. To watch over and regulate the relations of the Moravian Church to other portions of the Church Universal, in the furtherance of Christian unity.

4. To foster within the Moravian Church a sense of corporate responsibility in regard to the religious and moral problems of the time, and to issue declarations on them as occasion may demand.

5. To lay down the several regulations which touch exclusively the Constitution of the Moravian Church as a whole.

6. To elect Bishops for the Foreign Mission Fields.

7. To decide upon the common fields of work and the undertakings of the whole Moravian Church, laying down guiding principles for their management; in particular the Foreign Mission work, the Home for Lepers at Jerusalem, and the Moravian Church in Czecho-Slovakia.

8. To appoint the highest administrative authorities for the Moravian Church and its enterprises, especially to nominate the General Directing Board, and elect the Mission Board and ad-

ministrative committees, and to supervise these bodies. The General Directing Board, together with the administrative committees, submit to the General Synod the requisite reports.

1 9. To supervise the administration of the resources of the Mission Corporation and of the funds belonging to the Moravian Church.

2 10. To exercise the right of demanding an account as to whether action in the several Provinces is in accord with the general principles of doctrine and practice, and on occasion to investigate whether the resolutions of the several Provincial Synods stand in agreement with the Constitution and Principles of the Moravian Church. If this is not the case, the General Synod refers back such resolutions to the Synod concerned.

3 11. To dispose of Appeals allowed by the Constitution.

4 a. The General Synod is the final Court of Appeal in all matters belonging to its sphere of action; but the minority of a Provincial Synod may appeal only if it includes one-third of the voting members, and the same holds good for the minority of a Provincial Board.

5 b. The General Synod is also the final Court of Appeal for a Provincial Board and for the Mission Board, each as a whole, so far as the matter in question belongs to the sphere of action of the General Synod.

6 c. Appeals which fall outside the sphere of action of the General Synod, such as the local affairs of single Congregations, as also the personal affairs of individual members, are excluded.

7 d. In case of an appeal to the General Synod, the decision of the General Directing Board remains in force till the meeting of the General Synod.

9.—Results of the General Synod.

8 1. All the decisions of Synod which hold good for the whole Church are contained in the "Results of the General Synod" published by authority of the General Synod by the General Directing Board.

9 2. It contains the confirmed or amended enactments of the "Results" of the previous General Synod, combined with the new regulations, in accordance with the official collection of resolutions made during the Synod.

10 3. In cases of doubt the German edition of the "Results" is authoritative.

10.—Expenses of the General Synod.

11 1. The costs of the General Synod, that is, traveling ex-

pense, board, rent and office expenses, are met from the fund appointed for the purpose.

2. The calling of Representatives from the Mission Fields 1 is as far as possible to be combined with furloughs.

3. In cases in which the representation of Mission Fields 2 is combined with furloughs the Synodal Fund bears one-half of the traveling expenses. But the total sum chargeable to the Synodal Account for the Representatives from the Mission Fields must not exceed \$1,250.

4. Any excess of synodal costs above the interest from 3 the Fund is to be divided between the Independent Provinces, the Czecho-Slovakian Province, the West Indian Provinces, and the Missions, in proportion to the traveling expenses of the Representatives of each Province and the sum fixed for the Mission Representatives.

5. When the accounts of each General Synod are closed, 4 a summarized report of the income and expenditure of the fund concerned is forwarded to the Executive Boards of the Provinces for communication to the Congregations.

SECTION IV.—THE GENERAL DIRECTING BOARD.

1.—Constitution.

1. The General Directing Board consists of the Mission 5 Board and the Executive Boards of the four Independent Provinces.

2. It has its seat at Herrnhut, and is duly appointed by 6 the Moravian Church administrator of its property for all purposes, legal and otherwise.

3. The President signs in the name of the General Direct- 7 ing Board and makes legal depositions on behalf of the Moravian Church. He has power to grant general and special Powers of Attorney in the name of the Moravian Church and the General Directing Board.

4. The General Synod elects the President of the General 8 Directing Board from the members of the newly-elected Mission Board, after the latter has organized. The Chairman of the Mission Board is not eligible. New elections between two meetings of the General Synod are carried out by the General Directing Board.

2.—Sphere of Action.

The sphere of action of the General Directing Board comprises 9 the following powers and incumbencies:—

1. General oversight as to the observance of the principles

of the Moravian Church laid down by the General Synod for Constitution, Doctrine, Worship, Orders, Congregational Rules, and Discipline.

- 1 a. Adoption of resolutions on questions of principle as to the Missions, which the Mission Board is required to lay before it, and as to the giving up of old fields or entering upon new ones. These resolutions are binding on the Mission Board; but if the Mission Board believes itself unable to assume the full responsibility for carrying them out, said Board has the right, on its own responsibility, to deviate from them, but must at once communicate this to the General Directing Board.
- 2 b. Decisions in reference to the Moravian Church in Czecho-Slovakia and the Home for Lepers.
- 3 2. To take mutual cognizance of the resolutions and enactments of the Synods of the several Provinces. For this purpose each of the four Provincial Boards must communicate to the other Provincial Boards the enactments and resolutions of its Synod.
- 4 a. Likewise resolutions of a fundamental kind, adopted by the several bodies constituting the General Directing Board, that is, resolutions which show a widening or narrowing of the fundamental principles and decisions stated in the "Results of the General Synod," must be made known to the General Directing Board.
- 5 b. Interchange of opinion on any divergences from the principles and directions of the "Results of the General Synod," and, if possible, removal of the same.
- 6 3. The duty of furthering mutual acquaintance between the Provinces of the Church.
- 7 4. Decisions as to exceptions from directions of the "Results of the General Synod," desired by the Mission Board or by one of the four Provincial Boards.
- 8 5. Decisions of Appeals for which the General Directing Board is competent.
- 9 a. The General Directing Board is the final Court of Appeal for the individual members, Congregations, Institutions and Boards of the Mission Provinces, of the Moravian Church in Czecho-Slovakia, and of the Home for Lepers; also for the Mission Board and the Executive Boards of the Provinces, if in their mutual relations an appeal proves necessary. This applies also to the West Indian Provincial Boards. The Board against which an appeal is lodged is entitled to explain its case, but has no vote in the decision.
- 10 b. The General Directing Board is the first Court of Ap-

peal in all matters which belong to the sphere of action of the General Synod. The minority of a Provincial Synod may appeal only if it includes one-third of the voting members, and the same holds good for the minority of a Provincial Board. In this case the Provincial Board of the Province from which the appeal to the General Directing Board has been lodged has a right to acquaint itself with the proceedings, but not to vote.

6. To convene the General Synod for regular or special meetings.

7. Adoption of resolutions as to the consecration of Bishops proposed by the Mission Board or by the Administrative Committee for the Moravian Church in Czecho-Slovakia; also as to consecration from the membership of the Mission Board itself.

8. Initiating and carrying out elections for vacancies in the Mission Board and any new election of a President of the General Directing Board.

9. Administration of the funds of the Moravian Church through the Executive Committee.

10. Decisions made by the General Directing Board are final, in so far as they are not altered by the General Synod.

11. The General Directing Board takes notice only of those matters which belong to its sphere of action, and which are laid before it by the Administrative Boards of Church enterprises or by one of the Executive Boards of the four Provinces.

3.—Meetings for Conference.

1. The General Directing Board may meet for conference once or twice between two regular General Synods. Each of the several Boards is represented at these Conferences by one authorized representative, who is elected by his own Board. The Mission Board has the right of sending two members, one entitled to vote and one advisory.

2. Each Conference chooses its own Chairman, who, besides conducting the deliberations, is responsible for a summarized report of the Conference to the General Directing Board and to the Congregations. Each Board has one vote in the adoption of resolutions.

3. The place of meeting is determined by the General Directing Board.

4. The expenses are met from the interest of the Fund for the General Synod.

5. The subjects of deliberation and resolution embrace the whole sphere of action of the General Directing Board.

6. The Conferences are at liberty to submit to examination

tion the administration of all Church undertakings, for which the Administrative Boards concerned are bound to furnish all necessary information, and, as far as practicable, the evidence for it.

- 1 7. The Conferences are empowered to approve of measures, to make criticisms, to give advice, and to adopt resolutions.
- 2 8. When possible the subjects for deliberation shall be laid before the several Boards of the General Directing Board in good time beforehand for discussion. The Executive Committee prepares the Order of Business.

4.—Conduct of Business.

The conduct of business in the General Directing Board is regulated as follows:—

- 3 1. The President of the General Directing Board, one member of the Mission Board and one member of the Continental Provincial Board, each of the latter being nominated by his own Board, form the Executive Committee. As a rule all three nationalities should be represented. The Committee chooses the Vice-President.
- 4 2. The incumbencies of the Executive Committee are:—
To arrange for the adoption of resolutions by vote, or other agreements within the General Directing Board, and to keep a list of resolutions adopted by the General Directing Board; to take the votes for vacancies in the Mission Board and in the Presidency of the General Directing Board; to collect the official documents of the General Directing Board, including those of the Conferences; and to care for the Order of Business within the General Directing Board.
- 5 3. The several Boards of the General Directing Board stand in immediate communication with each other. So, too, the Administrative Committees of the Czecho-Slovakian Work and the Home for Lepers may apply immediately to the General Directing Board.
- 6 4. In the adoption of resolutions each of the five Boards forming the General Directing Board has one vote.

SECTION V.—THE MISSION BOARD

1.—Constitution.

- 7 1. The Mission Board of the Moravian Church is the highest administrative Board for the Foreign Mission Work of the Church. It is appointed by and is responsible to the General Synod. Between two General Synods the Mission Board is responsible to the General Directing Board for the ac-

counts of the Mission Corporation. Its legal designation is "The Directing Board of the Mission Corporation of the Moravian Church" ("Direktion der Missions-Anstalt der Evangelischen Brüder-Unität"), and its seat is at Herrnhut.

2. It consists of five members, among whom the Continental, British and American Provinces must each have one representative elected as such.

3. The Mission Board elects its own Chairman and Vice-Chairman. The Chairman signs in the name of the Board.

4. The Mission Board must communicate to the General Synod and to the General Directing Board the election of its Chairman and Vice-Chairman.

5. It is left to the discretion of the Mission Board to apportion its administrative fields and incumbencies among its members.

6. The Mission Board adopts its own Order of Business.

7. The Mission Board communicates to the General Directing Boards extracts from its minutes which deal with matters other than purely administrative measures, in order that the General Directing Board may obtain knowledge of occurrences in the Mission Work which cannot be published in the "Missions-Blatt."

2.—Election of Members.

1. Each General Synod elects all the members of the Mission Board, after disposing of matters relating to the Missions.

2. The former members hold office until the business is taken over by the newly-elected Mission Board.

3. The Representatives of the three Church Provinces are elected first.

4. In elections for vacancies there is a two-fold procedure:—

A.—Nomination.

a. The votes of the Province affected by the loss of its Representative shall be taken first, and shall be regarded as the nomination of this Province. In this the procedure to be observed is prescribed by the Constitution of each Province.

b. In the case of the two other members, the Mission Board shall nominate at least two brethren.

B.—Election.

a. The election is conducted by the General Directing Board. The votes are received and the result determined by the Executive Committee.

b. On the basis of the minute of election a report of the

election is rendered to all the electing bodies for communication to the Congregations.

- 1 c. The new member thus elected becomes a member of the Directing Board of the Mission Corporation by co-option on the part of the remaining members.

3.—Sphere of Action.

The sphere of action of the Mission Board comprises the following powers and incumbencies:—

- 2 1. The administration of the whole Mission Work of the Moravian Church, and therewith the control and superintendence of the Mission Provinces, and also of Mission matters at home, in so far as they are not cared for by the several Provincial Boards.
- 3 a. The Mission Board is bound by the general principles for carrying on the Mission Work of the Moravian Church, which are laid down in the "Results of the General Synod," also by any special enactments of the General Synod, which are valid as long as they are not rescinded by the General Synod or by the General Directing Board.
- 4 b. Within this sphere the Mission Board has the right to issue such regulations as may be necessary in its administrative work.
- 5 2. The public representation, legal and otherwise, of the Mission Work in general and of the Mission Corporation in particular.
- 6 a. Legal depositions are executed by the Mission Board as the governing body of the Mission Corporation. In its name the Chairman is authorized to represent it in all cases. He is empowered to issue general or special Powers of Attorney to members of the Mission Board; but to other persons only for definite spheres, countries or Mission Fields or for definite business transactions.
- 7 b. Within the Independent Provinces the Mission Board represents the Mission Work in ecclesiastical matters only in agreement with the Provincial Boards concerned.
- 8 3. The call of persons into the Mission Service, the decision relative to their retirement and when necessary, their dismissal.
- 9 4. Decisions as to the reception of Acolytes or the ordination of Deacons and Presbyters, and the right to make proposals to the General Directing Board for the consecration of Bishops in the Mission Fields.
- 10 5. The training of the future Missionaries, especially in the Colleges appointed for that purpose.

6. Control and supervision of the Schools for the children of Missionaries in the Continental Province. 1

7. Administration of all Mission property at home and abroad, especially that of the Mission Corporation, including the right of acquiring and of alienating single portions of this property; the control and superintendence of all the business undertakings of the Missions and of the Mission Corporation. 2

8. The publication of Mission Literature. 3

4.—Provincial Agreements.

1. The special Agreements which limit the sphere of action of the Mission Board within the Independent Provinces, and regulate its official relations with their Provincial Boards, are adopted by these Boards and the Mission Board, and need the assent of both parties for any amendment. 4

2. Every Agreement, and any amendment to such Agreement, shall be laid before the next Provincial Synod. These Agreements are communicated to the General Directing Board for its approval. 5

3. These Agreements must rest on the following principles: Every Independent Province is bound to care for Mission affairs within its sphere according to its ability, and the several Synods and Boards must actively take this in hand. 6

4. The Mission Board is not empowered to interfere directly in administrative action arising from this care for Mission affairs. 7

5. Within the Independent Provinces the Mission Board administers on its own responsibility only the institutions and businesses which are the property of the Mission Corporation; yet the co-operation of the Provincial Board concerned must be provided for and definitely determined in the Agreements. 8

6. No Province of the Unity has special claims on the property of the Mission Corporation or other Foreign Mission property. 9

Note.—Since the Mission Board and the Mission Corporation have their seat within the Continental Province, and consequently the relations of the Continental Province to the Missions and its participation in the Mission work are very important, it follows that in the Agreements between the Mission Board and the Continental Provincial Board provision shall be made for joint deliberations of both bodies, so that their mutual co-operation shall be ensured and regulated with special care; but the adoption of joint resolutions is prohibited. 10

5.—The Mission Corporation.

- 1 1. On the basis of a Charter recognized by the Royal Saxon Ministry of Worship—Dresden, July 2, 1894—in accordance with the law of June 15, 1868, the "Mission Corporation of the Moravian Church" ("Missions-Anstalt der Evangelischen Brüder-Unität") possesses the rights of a corporate body.
- 2 2. The purpose of the Mission Corporation is the financial support of the Foreign Missions of the Moravian Church.
- 3 3. The Charter must always be kept in agreement with the resolutions of the General Synod.

CHAPTER IV.

ENTERPRISES OF THE UNITY.

"Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you."—Matthew 28:19, 20.

SECTION I.—GENERAL DECLARATION.

- 4 The Moravian Church regards it as its calling, assigned to it by God, to preach the Gospel everywhere among Christians and heathen. It strives to proclaim the mystery of salvation in Christ, wherever it is unknown or obscured, and sends its messengers out into Christian and heathen lands.

SECTION II.—EVANGELIZATION IN CHRISTIAN LANDS.

1.—Undertakings of the Several Provinces.

- 5 1. The mode in which the Moravian Church carries on its evangelizing work in Christendom is different in the several Provinces.
- 6 a. In the Continental Province it is done mainly by the "Diaspora" work. This is based on the idea that the Moravian Church is a part of the Protestant Church at large. Hence the Moravian Church recognizes it as its calling to serve that Church as far as it can, in order to guide souls scattered here and there, and needing spiritual help, in the right way, to establish them in the love of Christ, and by organized arrangements to join them more closely among themselves and with us, without separating them from their own Church. Thereby the living members of the Church are to be increased in number, established, and, by closer union among themselves, to be furthered in faith, in love, and in sanctification. The wide circle of these brethren and friends connected with us, scattered through other sections of the Protestant

Church, has been called since 1750, after 1 Peter 1: 1, the "Diaspora" of the Moravian Church. Societies and other Associations are found in Germany and some other States of the Continent of Europe, with arrangements varying with the ecclesiastical law of the several countries. But a great number of the friends visited by us are without any such outward connection.

b. In England and America a richly blessed work for God's ¹ kingdom has been given us, chiefly in the Home Mission Work. In towns and villages preaching places are established to carry on evangelization among those who are estranged from God, and to serve the religious needs of those who live far from churches. In other places Home Mission Congregations are founded, which should, in course of time, develop into Self-supporting Congregations with full rights.

2. A special branch of our work for the Kingdom of God, ² in all our Provinces, is the education of children entrusted to our Boarding Schools, which we regard as a mission to children. Here the Lord has opened to us a wide field of blessed work, extending far beyond the narrow circle of our Moravian Church.

3. The Moravian Church, in all its Provinces, recognizes it ³ as its calling, according to the different opportunities which we have in different lands, to carry on all kinds of Home Mission and Social Work, in Rescue Homes and Orphanages, in Sunday-schools, in Poorhouses and Hospitals, in the spreading of the Scriptures and Christian books, in Young People's Societies, etc., and thus faithfully to help to seek those sheep of the Saviour's flock, bought with His blood, who are in danger or have strayed, and to serve Him in the "least" of His brethren.

2.—The Moravian Church in Czecho-Slovakia (Bohemia and Moravia).

1. All the Provinces of the Moravian Church carry on in ⁴ common the work in Czecho-Slovakia, the land of our fathers, with the aim of preaching the Gospel and, if the Lord will, of again building up and extending the Moravian Church there. The Renewed Church does this in thankful remembrance of the exemplary willingness and power of the Ancient Brethren's Church to suffer for the common faith, and to show its appreciation of the blessings of Church order and discipline transmitted to it from those lands.

2. The Moravian Church in Czecho-Slovakia (Austria) was ⁵ recognized by a Ministerial Rescript of March 30, 1880, for all kingdoms and lands represented in the Imperial Parliament as an independent Church, which in Church matters is subject only to the General Directing Board of the Moravian Church, and has equal rights with all recognized Churches. The present govern-

ment of Czecho-Slovakia has recognized the validity of the status of the Moravian Church in this Republic.

- 1 3. This work is managed in the name and commission of the whole Moravian Church by the General Directing Board, which has its seat at Herrnhut.
- 2 4. The General Directing Board under its own responsibility hands over the conduct of business to the Czecho-Slovakian Committee subordinate to it, which also has its seat at Herrnhut. For all measures, declarations and instruments that must be legally executed, beside the President and Vice-President of the General Directing Board, the authorized agent for the Moravian Church in Czecho-Slovakia, is also competent.
- 3 5. The Czecho-Slovakian Committee consists of:
The Chairman, the Vice-Chairman, the Secretary and four or five other members. Of these one must belong to the Mission Board and at least one to the Continental Provincial Board. The members must live in Herrnhut or in the neighborhood, so as to be able to take part in the sessions.
- 4 6. The Committee is free to choose a Treasurer outside the circle of its members. On the proposal of the Committee full member's rights can be granted to him by the General Directing Board, which is free to hand over this power once for all to one or two of its constituent bodies.
- 5 7. The Committee is responsible to the General Synod and to the General Directing Board, and reports to the General Synod.
- 6 8. The Committee is elected anew at each General Synod.
- 7 9. The election takes place as follows:—The two nominated members of the Continental Provincial Board, and the one member of the Mission Board, are nominated by the respective Boards and elected by the General Synod. The Secretary and the other members are elected by the General Synod.
- 8 10. In interim elections the members from the Continental Provincial Board, and from the Mission Board, are nominated by these Boards; those not belonging to these Boards are nominated by the Czecho-Slovakian Committee, but all are elected by the Mission Board and the Continental Provincial Board, in the name of the General Directing Board.
- 9 11. The Committee itself fixes the number of its ordinary sessions, but must hold at least four of these as "Enlarged Sessions," to which the Chairman of the Executive Board and one Minister of one of the organized Congregations, called by the Committee, are to be brought in as Advisory Members. At these enlarged sessions the yearly budget and statements are to be dealt with. The Chairman of the Executive Board is also free to take part in other sessions as an Advisory Member, as may be required.

12. The Committee has the right to arrange for the ordina- 1
tion of Deacons and Presbyters for the work, and if none of its
members and none of the Ministers of the Moravian Church in
Czecho-Slovakia is a Bishop, to have a Bishop from the Mission
Board or the Continental Provincial Board commissioned for that
purpose.

13. An Executive Board has its seat in Czecho-Slovakia, at 2
the place of residence of the Chairman, and consists of four Min-
isters.

14. The Chairman of the Executive Board is nominated by 3
the Czecho-Slovakian Committee for an indefinite time. The three
other members are elected by the General Czecho-Slovakian Con-
ference for three years.

15. It is the business of the Executive Board to keep the 4
Committee informed as to the needs and wishes of the Congrega-
tions, to see that the resolutions of the Committee are carried out,
to represent the General Conference before the Committee and
to superintend the carrying out of the resolutions of the General
Conference.

16. The General Czecho-Slovakian Conference consists of 5
all the Ministers of the Moravian Church in Czecho-Slovakia ap-
pointed by the Committee. There are also some brethren elected
for three years by the congregational councils, one brother from
each Regular Congregation and one from each Filial Congrega-
tion numbering more than 100 members.

17. The Czecho-Slovakian Fund pays the cost of the Confer- 6
ences for the Ministers, while the expenses of the Representatives
of the Congregations are borne by the Congregations.

18. The general sphere of action of the General Conference, 7
as of the Executive Board, comprises the special needs and wishes
of the Congregations and Districts, the evangelization work car-
ried on in them, the oversight of discipline and order, and the
furtherance of the work in general.

19. For the needful funds, beside the contributions of its 8
own members, the Czecho-Slovakian work depends upon gifts of
faith and love. It is, therefore, of the greatest importance for
the existence of the work that the Moravian Church in every part
should ever remain conscious of its obligation toward it.

20. In order to further the cause of the Czecho-Slovakian 9
work in the Moravian Church, Agents are to be chosen in the
Church Provinces. In the Continental Province the Czecho-Slova-
kian Committee nominates them, after coming to an understanding
with the Continental Provincial Board. In England and America the
respective Provincial Boards nominate a brother, if possible from
their own number, to be the Representative of this Czecho-Slo-

vakian work. He is officially nominated to the Czecho-Slovakian Committee, and appoints qualified Agents.

SECTION III.—EVANGELIZATION IN HEATHEN LANDS.

1.—The Work of the Church as a Whole.

1 1. When our forefathers, in 1732 and 1733, sent the first Missionaries to the negro slaves of St. Thomas and to the despised Greenlanders, they went filled with the conviction that God Himself had called them to His work. They went forth in the name and commission of the Lord and the Church. No Missionary Society in it, but the Church itself, undertook this work as given to it for a blessing from the Lord. Since those first days the Moravian Church has broadened out, and the sacred work of Missions entrusted to it has spread over the earth. Even to-day our Mission Work is not and shall not be the work of single parts or individuals within our Church. On the contrary, just as the Moravian Church, in spite of the differences of the several Provinces in constitution and life, still forms one closely connected whole, one Church; "one Lord, one faith, one baptism," Eph. 4:5; so, too, the Foreign Missions of the Moravian Church form one whole, and as such are a work of the whole Church, in spite of the differences of the several Mission Provinces in constitution and arrangements.

2 2. The unity of our Mission Work finds expression in the fact that the Mission Board consists of representatives of the several Provinces and is elected by the General Synod.

2.—Missionary Motives.

3 1. The foundation and deepest motives of the Mission Work assigned to us by the Lord are:—Obedience to His command to His disciples, Matt. 28:19, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you."

4 2. Further, the love of Christ, and the desire and the necessity to proclaim salvation in Christ to fellow sinners whom He redeemed, as Paul says, 2 Cor. 5:14: "The love of Christ constraineth us," and Rom. 10:13, 14: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? And how shall they believe in Him Whom they have not heard? And how shall they hear without a preacher?"

5 3. Lastly, the blessed hope of the final perfecting and appearing of Christ's Kingdom, when the fulness of the Gentiles has come in. Rom. 11:25.

3.—Spiritual Means.

1. In His great missionary command the Lord has not only ¹ given us our commission, but also the indispensable spiritual means for it, the Word and the Sacraments. We add our Lord's words in Matt. 5:16: "Even so let your light shine before men, that they may see your good works and glorify your Father Which is in heaven." The Word and the Sacraments must be accompanied by exemplary living. The Mission work is and remains for us a purely spiritual cause, which must be kept apart from all use of worldly means and from all mingling with politics.

2.—The Word.—The Word of God, the Holy Scriptures, must ² everywhere be the foundation of our Mission preaching. In harmony with the word of the Lord, "Teaching them to observe all things whatsoever I commanded you," the person of our Lord and Saviour and the Redemption which He finished on the Cross, stand in the centre of all our missionary proclamation. "In none other is there salvation, for neither is there any other name under heaven that is given among men, wherein we must be saved," this must everywhere be the burden of our missionary preaching. Christ crucified, who is made unto us wisdom from God, and righteousness and sanctification and redemption," is the center of our Gospel. Other foundation we neither can nor will lay, and to none but those who build on this foundation can we entrust the sacred ministry of Missions. Our proclamation of the divine message shall not be in lofty words of man's wisdom, but in demonstration of the Spirit and of power, for we know that the Gospel is the power of God unto salvation to every one that believeth. It is not our first aim to convince the heathen of the truth of Christian teaching and the futility of their own, but they are to see in the crucified Son of God, delivered up for their sins, what sin is in the sight of the Holy God, and to learn from the word of reconciliation the meaning of God's free grace. Nor will they be less drawn and impelled by the holy example of the sinless Son of Man to prove the power of God's grace by a life of obedience to His commands.

3.—The Sacraments.—Where there is receptiveness for the ³ preaching of the Word, where this Word awakens knowledge of sin and longing for salvation in Jesus Christ, and, so far as can be seen, also the resolve to forsake the vain manner of life handed down from their fathers, there the Sacrament of Baptism shall be administered. So far as we understand the Scriptures, more than this is not requisite for Baptism, but so much must be earnestly demanded.

4.—Missionary Aims

1. The more a Mission Work so wide and varied as ours ⁴

needs order and organization, and the more earnestly we seek to adapt the outward upbuilding of our work to the necessities of the different phases of development, the more we must keep in view that all this is only a means to make us better fitted in the fulfilment of our proper task, serving the Lord in building up His kingdom. As in the beginning, so in all later stages, the Mission Work has only one aim, "to win souls for the Lamb," and to keep those who have acknowledged the Saviour in the fellowship of faith, love and hope, which enables them to be His witnesses in the world. Living Congregations should be the salt of the earth and the light of the world, that our Father in heaven may be glorified. Even if we should attain this only imperfectly, it remains the aim toward which we ever strive.

- 1 2. A Mission may regard its special task as accomplished when it has succeeded in founding self-supporting native Congregations, which have reached a state of inward maturity and independent church organization. The fulfilment of this task calls for much patient work. We must not seek to force it by over-hasty measures, nor give it up as impossible. Even where the outward conditions for complete attainment of this aim are wanting, every step in this direction will avail to awaken the inner powers of the people, so that it may within its appointed limits prosper to the glory of God.
- 2 3. May the Lord grant us grace in this to heed the signs of the times and His leading. It is He who sets special times and seasons for the several Missions, and He must also supply the needful strength and gifts.

5.—Missionaries.

- 3 1.—Principles.—We hold firmly to the principle, as our fathers did, that no special class of our members is called to Mission Service, but that, since we wish to be not a Missionary Society, but a Missionary Church, we may expect to find in all classes of our Church such as are ready to go forth to serve the Lord. This does not, however, prevent our training brethren and sisters in a special way for this service. We send them out in the name of the Lord and the Church, that is, at His command, and as representatives of His disciples on earth. As our messengers they should be able to rely on the constant intercession, love and sympathy of our Congregations.
- 4 2.—Qualifications.—A chief requirement in a candidate for Mission Service must ever be that he has been "taught of God," that is, that he has in the school of the Holy Spirit made experience of what he is about to proclaim. Thus the first requirement of a genuine Missionary is the true conversion of his own heart, so that, justified by faith, he has peace with God. He must know

the fountain opened for sin and uncleanness, and from it daily draw the power for sanctification. This in no way excludes our requiring in candidates for Mission Service the needful mental gifts for preaching the Gospel, managing a Congregation, instructing the young, learning foreign languages, and performing all the duties of a Missionary.

3.—Training.—The greater the demands on Missionaries at ¹ the present day, the greater must be the attention given to this subject. Our schools still offer opportunity for such preparation, though, owing to changed conditions, not to such an extent as formerly. We cannot do without special training institutions. Such are our Mission Colleges, to which the Mission Board is to devote particular attention.

4.—Call to Service.—The call of a brother or sister to Mis- ² sion Service shall not take place before an official testimonial of suitability has been obtained from the proper quarter. Those whose duty it is to draw up such testimonials should ever bear in mind the decisive weight of their testimonial, and give it only after earnest and conscientious examination.

5.—Probation.—The first years after entrance into Mission ³ Service are to be regarded as years of probation, and are to serve for further preparation. The special regulations for this are to be issued by the Mission Board. So far as circumstances allow, ordination and marriage shall come after this time of preparation.

6.—Marriage.—It is expected of every brother called to Mis- ⁴ sion Service that in choosing the partner of his life and work he does not act solely from personal preference, but above all he consider whether the woman of his choice be suited for the service to which he is called. In no case may a formal engagement take place before the Mission Board has given its consent.

7.—Duties to the Church.—a.—By accepting a call to Mission ⁵ Service a brother or sister enters into a special relation of service not only with the Church, but also with the Board, which sends them forth in the name of the Church. Therewith they assume rights and duties. These are laid down in the respective Instructions, Rules and Regulations of the Mission Board. The Missionary must punctually comply with these, and render due obedience to all the directions of those set over him. The same holds good in relation to the Provincial Authorities. Should an instruction seem to him impracticable, there remains to him the right of appeal.

b. The relation of the Missionaries to the Mission Board ⁶ must be that of brotherly confidence on the one side and of fatherly care on the other. A true Missionary does not serve for wages, but for the Lord. He must, even in externals, not forget faithfulness in little things.

- 1 c. In the interest of the work, in case the service or behavior of a Missionary gives ground for offence or blame, the Mission Board not only has the right, but is obliged, to warn him, and, if the warning is not regarded, to dismiss him. A dismissal can only take place according to the directions given by the General Synod.
- 2 d. Our Missionaries are in the first place servants of the Church which has sent and commissioned them, and which cares in a regulated way for their outward subsistence. They are, therefore, in the first instance, responsible to the Church. But their work shall serve to lead the Mission Field and its several Congregations toward the independence of a Native Church.
- 3 e. As the head of an ordered Congregation, the Missionary also comes into a relation of responsibility to this Congregation, and is obliged and entitled to note and represent its interests. This state of transition demands special wisdom, grace and self-denying humility. The Missionary, as a true educator, will purposely hand over to native workers, even if still imperfect, all they are able to perform; and in appointing them their tasks, and making them responsible for their fulfilment, will teach them to perform their duties ever better and more gladly.
- 4 8.—Personal Life.—The Apostle Peter admonishes the Elders of the Churches, "Making yourselves ensamples to the flock." And we require the same of our Missionaries. Their life, sanctified by the Spirit of God, should not only be an example to those who have been won for Christianity, but through a personality sanctified by the Spirit of God they should live before the heathen the power and truth of the Word they preach. A brother, therefore, who does not do this, but by his life brings dishonor on the Gospel, shall be at once removed from Mission Service. This shall not be delayed until gross sin causes public offense, but dismissal must take place whenever a brother disregards the warnings given him.
- 5 9.—Spiritual Support.—If the Missionaries we send out are to do really successful work, they must be borne up and supported by a Church glad in faith and strong in prayer. Our Missions are a work of faith and prayer. If ever our faith should die and our prayer cease, the end of our Mission Work would have come.

6.—Financial Support of Missions.

- 6 1.—Duty of the Whole Church.—The financial responsibility for the carrying on of our Missions is borne by the Mission Corporation of the Moravian Church, under the control of the Mission Board. In virtue of its corporate rights the whole Mission property has been registered in its name, and thereby

entirely separated from all Provincial property. Just as no Provincial Board has the right to interfere in the financial management of the Mission Corporation, or to make any claims on its property, neither can it be expected of the several Provinces that they should become security with their own property for any losses or deficiencies incurred for Missions. But, although the financial care of Missions, in a legal sense, lies with the Directing Board of the Mission Corporation, yet this fact does not absolve the Church as a whole from feeling the moral obligation to shun no sacrifice for the maintenance and extension of the work, supported in this by the conviction that the Lord, Who has entrusted this blessed work to us, will also provide the necessary means.

2.—Obligation of Individuals.—From what is said above it ¹ follows that it is the duty of individual members of our Church to be faithful in supporting the Mission Work by regular gifts. Whilst gladly recognizing that a spirit of cheerful giving to the Lord still exists among us, we pray that He might increase it more and more. But in the conviction that we are not able, alone, to find the means for this great work, we consider it our duty, and especially the duty of the Ministers of our Church, to win new friends for our Mission Work. This will best be accomplished by the circulation of our Mission Literature, and by the representation of our Missions at Missionary Meetings, Conferences, etc. No one should neglect his duty.

SECTION IV.—THE HOME FOR LEPERS AT JERUSALEM.

1. The Home for Lepers, "Jesus Help," at Jerusalem, is ² the property of the Moravian Church and an enterprise of the Unity. According to the legislation of the last General Synod, the affairs of the Home were to be administered by a Committee appointed by and responsible to the General Synod. This Committee was to be represented and supported by a Local Committee at Jerusalem.

2. The affairs of the Home are at present administered by ³ "The Trust Society for the Furtherance of the Gospel," incorporated, of London. This is one of the re-adjustments which became necessary as the result of the World War. This arrangement was mutually agreed upon by all the authorities concerned, and is to remain in force until the next General Synod convenes.

CHAPTER V.

PUBLICATIONS AND ARCHIVES.

"Write, therefore, the things which thou sawest, and the things which are, and the things which shall come to pass hereafter."—Revelation 1:19.

SECTION I.—PUBLICATIONS IN GENERAL.

- 1 1. The Moravian Church, in all its Provinces, recognizes it as its calling, by publications, especially periodicals, issued in the name of the Church at large or of single Provinces, to bear a distinct and clear witness for Christ and to tell of the special treasures of grace which the Lord has given it. Our Church periodicals have the special object of maintaining and strengthening that bond of fellowship which links together all our Provinces and Congregations. By this means what the Lord is doing with His people, and what is occurring in our Congregations and in our Missions, in our "Diaspora" and its Societies, and in the wide field of Home Missions, should come to the knowledge of all our brethren and sisters, and keep us in close acquaintance with each other.
- 2 2. In a special way we promote this connection with our brethren and sisters all over the world by the Text Book, which is issued every year in various languages, a blessing to many thousands.

SECTION II.—THE GENERAL ARCHIVES.

- 3 1. The General Archives of the Moravian Church are under the administration of the Continental Provincial Board. The building serving for the safe keeping of the Archives and its equipment are the property of the Continental Province. The latter for the time being bears the salary of the Archivist and all the costs of administration.
- 4 2. The use of these Archives is free to all church authorities. It is expected that the Archives of the several Provinces will be offered for mutual use.
- 5 3. A free copy of all the official publications issued in the four Independent Provinces and in connection with the Missions is to be sent to the General Archives, also to the Executive Boards of the other Provinces, the Mission Board, the Czecho-Slovakian Committee, and the Libraries of the three Theological Seminaries.

CHAPTER VI.

FUNDS.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity, for God loveth a cheerful giver."—2 Corinthians 9:6, 7.

1.—The General Synod Fund.—Out of this fund are met ¹ the costs of the General Synod. To the amount of £10,000, \$50,000, it is a fixed capital. From the interest of this Fund within one ordinary inter-synodal period £200, \$1,000, may be applied to the costs of General Conferences and the journeys of the General Directing Board.

2.—The General Administration Fund.—The yearly interest ² of this fund is paid over to the Mission Corporation as a contribution to the salary of the members of the Mission Board.

3. The administration of these funds is committed to the ³ Executive Committee of the General Directing Board.

PART TWO

THE PROVINCE

CHAPTER I.

DECLARATIONS.

"In one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit."
—1 Corinthians 12:13.

SECTION I.—DECLARATION OF THE GENERAL SYNOD.

- 1 While the Provinces of the Moravian Church are integral parts of the Unity, they are independent in the administration of their internal affairs. Each Province possesses its own Constitution, granted and approved by the General Synod, and has legislative powers and authority vested in the Synod of the Province.

SECTION II.—DECLARATION OF THE PROVINCIAL SYNOD.

- 2 The Synod of the Moravian Church in America, Northern Province, declares that we maintain our position among the Christian Churches of our land by virtue of our vital union with the ancient and historic Church of the Brethren in Constitution, Doctrine and Ritual, and in the Work of Missions and Education. We are one and indivisible. As an American Church, we have long maintained and will maintain our integrity and cherish the bond of a common faith in Christ our Saviour that unites us with Christians of every name, and with our brethren everywhere.

SECTION III.—FRATERNAL RELATIONS AMONG THE PROVINCES.

- 3 1. Synod commends the most fraternal and cordial relations which continue to exist between our Provinces North and South and urges that these bonds of fellowship be fostered and strengthened in the coming years.
- 4 2. Synod heartily joins in any effort for the strengthening of fraternal relations between the members of our own and other Provinces of the Moravian Church and, as far as possible, co-operates with them in every movement for the extension of Christ's Kingdom.

CHAPTER II.

CHRISTIAN UNION.

"I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name which Thou hast given Me, that they may be one even as We are."—John 17:11.

SECTION I.—GENERAL DECLARATIONS.

1. The fathers and founders of the Brethren's Church, in 1 the century before the Protestant Reformation of the sixteenth century, in the interest of what they accepted as the Faith of Christ and His Apostles, secured for themselves the Historic Episcopate and organized as a Church of Christ. This Church in all the centuries of its existence and activity, in all parts of the Christian and heathen world, has maintained a position of most cordial recognition and of fellowship with brethren of other Churches of different names and forms of government.

2. The Moravian Church has always advocated the unity 2 of Christ's followers, desiring ever the fulfilment of the prayer of the Master, "that they all may be one." It recognizes in formulated principles the often expressed truth, that those who adhere to Christ by faith, who are partakers of the Holy Spirit and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd, the holy universal Christian Church.

3. Accordingly we hail with joy any effort put forth in 3 faith to secure closer fellowship and communion between the Churches of Christ in our country, and we invoke upon these Churches the blessing of Him Who said: "One is your Teacher, even the Christ; and all ye are brethren."

4. We are interested in and sympathetic with all attempts 4 to secure practical co-operation and federation of effort among the Churches.

SECTION II.—ATTITUDE TOWARD SPECIFIC MOVEMENTS.

1. Whenever possible, the Provincial Elders' Conference 5 shall appoint, either from their own number or otherwise, Fraternal Delegates to visit the Synods, Assemblies or Conventions of other religious bodies, with instructions to report at the next succeeding Provincial Synod.

2. Synod heartily endorses the full and fraternal co-operation 6 of the Moravian Church with the important inter-denominational movements and urges the Provincial Elders' Conference to broaden and strengthen the relations of our Church along these lines as far as practicable.

- 1 3. Synod endorses the course pursued by the Provincial Elders' Conference in relation to the Federal Council of the Churches of Christ in America, the Foreign Missions' Conference of North America, the Home Missions' Council, the World Conference on Faith and Order, and the Council on Organic Union, and requests it to continue such efforts as may tend to the advancement of the work of the Moravian Church in the Kingdom of Christ.

SECTION III.—THE FEDERAL COUNCIL OF CHURCHES.

- 2 1. Synod expresses its interest in and sympathy with the Federal Council of the Churches of Christ in America and urges the governing boards and the individual churches to do all in their power to co-operate with the Federal Council whenever opportunity offers.
- 3 2. The Plan of Federation proposed to its constituent bodies by the Federal Council of the Churches of Christ in America for their official action is approved, and an appropriation, chargeable to the Provincial Administration Fund, towards the support of this movement, is authorized.
- 4 3. The Provincial Elders' Conference is instructed to appoint Delegates and an equal number of Alternate Delegates to represent the Moravian Church at the sessions of the Federal Council that shall be held in inter-synodal periods, which delegates shall be required to report to the Provincial Elders' Conference, as well as to the next succeeding Provincial Synod. The Delegates shall have their traveling expenses paid from the Provincial Administration Fund, but they shall be expected to provide for their own entertainment.

CHAPTER III.

CONSTITUTION OF THE PROVINCE.

"I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment."—1 Corinthians 1:10.

SECTION I.—NAME AND TITLE.

- 5 The name and title of this Province of the Brethren's Unity shall be "The Moravian Church in America, Northern Province."

SECTION II.—BOUNDARIES OF THE PROVINCE.

- 6 All Moravian Congregations of the United States of America and Canada, with the exception of those of the Ameri-

can Province of the Moravian Church, South, and with the exception of such Mission Congregations as may be under the direction of the General Synod and the Mission Board, shall constitute the Moravian Church in America, Northern Province; but this territory may be enlarged as the Provincial Synod may direct.

SECTION III.—THE GOVERNMENT OF THE PROVINCE.

The authority of the General Synod of the Moravian Church ¹ in all things assigned to it by the Constitution of the Church is supreme; in all other business or affairs pertaining to the Church in the Province the government of the Province is vested in the Provincial Synod and in its subordinate Synods, Conferences, Boards or Officials.

SECTION IV.—THE PROVINCIAL SYNOD.

The Provincial Synod is the highest judicatory in the Province, ² with supreme legislative powers in all matters not committed to the General Synod; and shall consist of elected delegates and official members; shall have power to determine the number and qualifications of its own membership, to prescribe the bodies which shall be entitled to representation in its membership, the basis of representation, the manner of election and the persons who shall be entitled to membership by virtue of office.

SECTION V.—POWERS AND DUTIES OF THE PROVINCIAL SYNOD.

The Provincial Synod shall have power to fix the time and ³ place of its meeting; to elect an Executive Board to be called the Provincial Elders' Conference; to create Districts and District Synods, ordain the laws and regulations governing their membership, and define their powers, duties and functions; to elect or appoint, or make rules for electing or appointing, such other Boards or Officials as it may deem advisable for administering its government or the proper management of its finances and institutions; to elect the Delegates which the Province is entitled to send to the General Synod; to elect Bishops; to have the oversight and direction of the educational institutions and funds of the Province; to control all Church Publications, subject to the established Doctrine and Liturgy; to regulate the organization of Congregations; and to exercise general supervision over all Church activity in the Province.

SECTION VI.—THE PROVINCIAL ELDERS' CONFERENCE.

The powers and duties of the Provincial Elders' Conference, ⁴

incorporated as "The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America," are the following: As the Executive of the Provincial Synod, to administer the Government of the Church under the rules and regulations adopted by the Provincial Synod; to see that the enactments of the General and of the Provincial Synod are faithfully executed in the Province, and to guard against deviations from the spirit and principles of the Church; to appoint and control all the Ministers of the Province under the rules and regulations of the Provincial Synod; to pass upon the admission of Congregations to Provincial rights and privileges; to convene the Provincial Synod in an emergency; to provide for its temporary organization and to perform the duties of a Standing Committee on Credentials.

as the same is set forth in the Records of the General Synod of 1857 and v. Prov. Digest 1889 p. 61-

SECTION VII.—AMENDMENTS.

1. Any proposed alterations in this Constitution, in so far as such alterations are within the powers of the Provincial Synod, shall be referred to a Committee of Nine on Constitution, to be elected by ballot. When this Committee shall have reported upon the proposed alterations, the same shall be read in Synod, discussed and voted upon on three several days, and shall be considered as adopted only when at each reading and voting three-fourths of the members present vote in their favor.

2. Any proposed alterations in the By-Laws shall be considered as adopted only by a vote of two-thirds of the members present at a regular session of the Provincial Synod.

SECTION VIII.—ENACTING CLAUSE.

3. It is herewith enacted that, when the above amendments to the Provincial Constitution shall have been adopted by this Provincial Synod of 1908 in accordance with the rules for amending the Constitution, all articles of the Constitution of the Moravian Church in America, Northern Province, conflicting with the said amendments shall be and are herewith repealed, and the Constitution, as amended, shall at once go into effect, provided that all of Section B of the Constitution adopted by the Provincial Synod of 1856, and approved by the General Synod of 1857, shall remain in force as a By-Law of the Province, until such time as the Provincial Synod shall provide by law, establish and constitute its membership otherwise, and in accordance with the powers granted in these amendments.

v. Prov. Digest 1889 p. 59:4 161 c. 1889
now it is well known that right
should have been changed that right
by the method used in the

SECTION IX.—ADOPTION OF THE CONSTITUTION AND BY-LAWS.

1. The Provincial Synod of the Moravian Church in America, Northern Province, declares, that the amendments to the Constitution of this Province, reported by the Committee of Nine on the Constitution elected by this body, and as amended by Synod, and found on the official minutes of the Provincial Synod, were adopted properly and in accordance with the provisions of said Constitution; and that the said amendments shall go into effect this fifteenth day of September, in the year of our Lord nineteen hundred and eight; and that proclamation of this declaration and fact shall be made in the Church papers by the Executive Board of the Province.

2. The By-Laws of the Constitution, in force previous to the adoption of the amendments to the Constitution on this fifteenth day of September, 1908, shall, in so far as they do not conflict with the said amendments, remain in full force and effect, until repealed by the Provincial Synod.

CHAPTER IV.

PROVINCIAL BY-LAWS.

*admitted
in 1925*

"Neither be ye called masters: for one is your Master, even the Christ; and all ye are brethren."—Matthew 23:8, 10.

SECTION I.—THE PROVINCIAL SYNOD.

1.—Definition.

The Provincial Synod is the highest judicatory in the Province, with supreme legislative powers in all matters not committed to the General Synod, and to it the Executive Board, which it shall appoint, is in every respect responsible.

2.—Membership of Synod.

A.—Classes of Members

a.—By Virtue of Office.

1. The members of the Provincial Elders' Conference.
2. All Bishops residing in the Province.
3. All ordained Ministers in the Province who are in active service by appointment of the Provincial Synod or of the Provincial Elders' Conference.
4. The President or Principal of each educational institution of the Province.

*4. The Prov. Treasurer
Sept 7, 1936*

Under the agency of the Provincial Synod, the following are the names of the members of the Provincial Synod, as reported by the Executive Board, for the year 1930-1931.

- 1 ~~Delegates elected by the Congregations of the Province entitled to representation.~~

c.—Advisory Members Without a Vote.

- 2 1. The Members of the Executive Committee of the General Directing Board or their deputies, the Delegates of the several Provinces and such other brethren as the Provincial Synod may determine upon, shall be entitled to seats as Advisory Members.
- 3 2. All Moravian Ministers, not otherwise entitled to a seat in Synod, Ministers of other Churches present, and Fraternal Delegates from other Churches, shall be formally recognized as Advisory Members or be given the courtesies of the floor.

B.—Lay Representation.

- 4 1.—Number of Delegates.—Each Congregation, admitted as a Self-supporting Congregation having less than one hundred and fifty communicant members shall send one Delegate; having one hundred and fifty communicant members and less than three hundred, two Delegates; and for each two hundred members or fraction thereof, a Congregation shall be entitled to one additional Delegate. The number of Delegates of Affiliated Congregations shall be determined by the total number of communicants of these Congregations.
- 5 2.—Provision.—No Congregation, before it is self-supporting, shall be entitled to lay representation in the Provincial Synod, and further, the right to lay representation of any Congregation in the Provincial Synod shall be contingent upon the full and complete payment of all quotas for Provincial Administration.
- 6 3.—Basis of Representation.—The basis of representation in the Provincial Synod shall be the number of communicant members in each Congregation on the thirty-first day of December of the year preceding the election of Delegates.

C.—Election of Delegates.

- 7 1.—Call for Election.—The Provincial Elders' Conference shall issue a call for the election of Delegates to the Provincial Synod, stating the time and place of meeting of the Synod, the number of Delegates to be elected in each Congregation, and the synodal rules governing such an election.
- 8 2.—The Electorate.—Congregations have the right to determine for themselves the qualifications of their own electors; provided, that no person be allowed to vote for Delegates who is not a communicant member in good standing.

7 The election shall be by ballot & a majority of the votes cast shall be necessary for a choice. One ministerial & one lay delegate shall be chosen for every 600 comm. members in each dist. & each major fraction thereof. Further details conc. the distribution & election of delegates shall be left to the discretion of each dist. Synod.

3.—Mode of Election.—The election shall be by ballot. A ¹ majority of all votes cast shall be necessary for a choice.

4.—Certificate of Election.—Every Delegate shall be fur- ² nished with a Certificate of Election, signed by the officers of the meeting at which the election is held, which certificate shall state that the Delegate was elected by a majority of the votes cast. The Provincial Elders' Conference is directed to furnish printed blanks for this purpose.

5.—Eligibility.—No one shall be eligible as a Delegate of ³ any Congregation who is not a resident communicant member in good standing of the same.

3.—Time, Place, Organization and Business.

1.—Time and Place of Meeting.—The Provincial Synod shall ⁴ meet once every five years. Unless otherwise ordered by the Synod the Provincial Elders' Conference is directed to fix the date and place of meeting.

2.—Election of Officers.—The Provincial Synod shall be ⁵ opened by the President of the Provincial Elders' Conference, but shall organize by electing its own officers by ballot. The President shall be chosen from among the Bishops of the Province, if any be in attendance.

3.—Rules of Order.—Each Provincial Synod adopts its own ⁶ Rules of Order. (The Rules adopted by the Synod of 1920 are found in the Appendix.)

4.—Business.—Business may be presented to the Provincial Synod by Provincial Boards and Officials, by the District Synods through District Executive Boards, by Congregations and individuals in the form of memorials, and by individual members of Synod. All business after presentation shall be referred to the proper Standing Committees of Synod, and shall by them be arranged for the consideration of Synod, with such recommendations as they shall deem expedient.

5.—Expenses.—The expenses of Provincial Synods shall be ⁸ met by the Provincial Administration Fund.

4.—Powers of the Provincial Synod.

The Provincial Synod shall have power:—

a. To fix the time and place of meeting for the next Provincial Synod; but in case of emergency the Provincial Elders' Conference may convene the Provincial Synod at a time and place other than originally designated.

b. To determine, from time to time, the number of Ministerial and Lay Delegates, who shall be entitled to membership in the Provincial Synod.

(1936) That this Synod affirms the legislation of previous Synods, & the legislation of the several Dist. Synods respectively relating to the structure of our Synod. & that the amended legislation of the Prov. Synod of 1930 shall remain the basis of representation for the next Prov. Synod.

- 1 c. To elect the Delegates whom the Province is entitled to send to the General Synod, not being limited in its choice to brethren in attendance at Synod.
- 2 d. To determine, from time to time, the number of Delegates entitled to membership in District Synods.
- 3 e. To elect an Executive Board, to be called the Provincial Elders' Conference, chosen from among the ordained Ministers of the Province.
- 4 f. To elect the Bishops of the Province, and to prescribe the time and manner of their election.
- 5 g. To examine and direct all financial matters of the Province, and prescribe rules for their management.
- 6 h. To have the oversight and direction of the Educational Institutions and Funds of the Province and to elect Boards of Trustees for the same.
- 7 i. To direct and control all Church Publications in the Province, subject to the established Doctrine and Liturgy.
- 8 j. To regulate the organization of Congregations and to exercise general supervision over all church activity in the Province.
- 9 k. To hear and redress ^{such} complaints and grievances on appeal, ~~as are~~ as are not otherwise provided for.
- 10 l. To direct all matters which belong to the government of the Church in the Province, and to adopt such rules and regulations concerning the same as do not encroach upon the incumbencies of the General Synod.
- 11 m. To require reports from all Provincial Boards and Institutions, and legislate on Provincial affairs, and on all matters prepared for its consideration by District Synods.
- 12 n. To commit to District Synods such legislation as may demand regard for sectional conditions and shall not conflict with the Constitution and Principles of the Moravian Church.
- 13 o. To admit Congregations to ~~Provincial~~ ^{the} rights and privileges. *of self-supporting congregations.*
- 14 p. To determine the number and boundaries of Districts.

5.—Reports.

- 15 1.—Reports of the Agents of Synod.—All Officials, Boards and Committees elected or appointed by the Synod shall report to the Provincial Synod soon after it convenes. Reports on the status of all Provincial Funds and Institutions shall be presented at the meeting of every Provincial Synod.
- 16 2.—~~Reports to Congregations.~~ *Reports to Congregations.* Pastors and Delegates are instructed, soon after the adjournment of Synod, to report to

their Congregations on the main features of deliberation and action of Synod.

6.—Synodal Meetings.

1.—Synodal Sermon.—At each Synod a brother shall be appointed by the President to deliver at the next Synod a sermon or address on any subject connected with the history, principles, ritual or polity of the Moravian Church. The Provincial Elders' Conference shall have the power to appoint substitutes, if necessary.

2.—Foreign Missionary Meeting.—At each Synod a public Foreign Missionary Meeting shall be held. The Provincial Elders' Conference shall appoint a member of Synod to conduct the meeting. At this meeting a collection shall be taken.

3.—Home Missionary Meeting.—At each Synod a public Home Missionary Meeting shall be held. The Provincial Elders' Conference shall appoint a member of Synod to conduct the meeting. At this meeting a collection shall be taken.

4.—Ministerial and Lay Conferences.—At each Synod provision shall be made for the holding of a Ministerial Conference, for the deepening of the spiritual life and work of the Church, and a Conference of Lay Members to review methods for increasing the efficiency of the Congregations in promoting the causes of the Church.

7.—Delegates to the General Synod.

1.—Election.—The election of Delegates to the General Synod shall be by ballot. The Delegates shall be voted for on one ticket, and the same number of Alternates on a separate ticket. A majority of all votes cast shall be necessary for a choice. The Alternates shall rank according to the order of their election and majorities. The Bishops to represent the Province shall be elected in the same manner as the Delegates. The Provincial Elders' Conference designates one of its own members to represent it at the General Synod.

2.—Reports.—Delegates to the General Synod shall be required to make an official report to District and Provincial Synods.

8.—Vacancies in the Mission Board.

In case of a vacancy in the Mission Board, occasioned by the death or resignation of the American Representative, the Provincial Elders' Conference shall arrange for the election of a new member in the same manner in which a vacancy, in case of a Provincial Elders' Conference member who represents the Province at large, is filled. The Provincial Elders' Conference

shall come to an understanding with the Provincial Elders' Conference of the Southern Province with regard to the making of nominations for the vacancy, and the two Provinces shall have the same relative voting strength that they have in the General Synod. An absolute majority of votes cast shall be necessary to the choice of a nominee for the vacant position. The election shall then proceed in accordance with the rules laid down by the General Synod.

SECTION II.—THE PROVINCIAL ELDERS' CONFERENCE.

who shall serve until the consummation of the succeeding Prov. Synod (Syn. of 1930) p. 272
 Constitution.

1. The Provincial Elders' Conference shall consist of four members, chosen from among the ordained Ministers of the Province. Two members shall be elected from the Province at large, and two shall be elected on nomination made by the Eastern and Western Districts, respectively, who shall continue to reside in their Districts. — *1. 122 - 4 - 1 - margins 3*
2. The President of the Canadian District Executive Board shall be advisory to the Provincial Elders' Conference in matters pertaining to his District.

2.—Election.

3. 1.—Regular Election.—The Provincial Elders' Conference shall be elected by the Provincial Synod. The election shall be by ballot, and two-thirds of the votes cast shall be necessary for a choice. The nominees of the Eastern and Western Districts shall be voted for on one ballot, after whose election the two members at large shall be voted for on one ballot, without nomination.

4. 2.—Filling Vacancies.—a. In case of a vacancy in the Provincial Elders' Conference caused by the resignation or death of a Provincial Elders' Conference member elected from the Province at large, the remaining members of the Provincial Elders' Conference shall arrange for the election of a new member, in which election each Minister in active service in the Province under appointment of the Provincial Elders' Conference shall have one vote and the Joint Board of each Self-Supporting Congregation in the Provinces shall have one vote.

5. b. In case of a vacancy in the Provincial Elders' Conference caused by the resignation or death of a member who is a District President, the remaining members of the District Executive Board of the District which he represents shall arrange for the election of a new member, in which election each Minister under appointment of the Provincial Elders' Conference in the District affected shall have one vote, and the Joint Board of each

because of the time of the Provincial Synod as a result of failure of election in the P.E.C. for any other reasons, the vacancy shall be filled by the following procedure: The District affected shall elect for the purpose of electing a new President (1936) & subsequently report the result of their election to Synod

"In the event that the nominee of the elect. fails of election as member of P.E.C., the vacancy shall be filled by co-optation on the part of the delegation representing the dist. affected" (Synod of 1930)
no resolution by Synod of 1936.

THE PROVINCE

55

Self-Supporting Congregation of the District affected shall have one vote. The brother receiving the majority of the votes shall be declared President of the District, and notification of his election shall be sent to the Provincial Elders' Conference as a nomination for the vacancy therein existing, and the remaining members of the Provincial Elders' Conference shall co-opt the brother so nominated without further process of election, to fill the vacancy till the meeting of the next Provincial Synod.

c. Failure of re-election at a District Synod of the District President and member of the Provincial Elders' Conference shall immediately create a vacancy in the Provincial Elders' Conference to be filled by the co-optation within that body of the newly elected District President.

1 struck out by Synod of 1930.

d. Twenty-one days after the Provincial Elders' Conference or District Executive Board have issued a call for an election, a member of the respective Board, in the presence of three other brethren, shall open and count the ballots and announce the result. Should no one have an absolute majority, a second ballot must be taken or as many as may be necessary in order to arrive at a result.

3.—Organization.

1. The Provincial Elders' Conference shall organize by electing a President, a Secretary, and a Treasurer, the Conference not being limited to its own membership in the choice of a Treasurer.

Sec. 1 1936

p. 59.6.

2. Three of its members, including the ~~two~~ members chosen from the Province at large, shall be empowered to act as an Executive Committee to transact such business as shall be committed to it.

4.—Term of Office.

The term of office of the Provincial Elders' Conference shall be from the time of their election at one Synod, or to fill a vacancy, until their successors are elected and qualified at the next Synod.

5.—Rights and Duties.

The rights and duties of the Provincial Elders' Conference are the following:—

a. As the Executive of the Provincial Synod, to administer the Government of the Church under such rules and regulations as shall be adopted by the Provincial Synod.

b. To see that the enactments of the General and of the Provincial Synods are faithfully executed in the Province, and

we shall have due regard for district organization.

to guard against deviations from the spirit and principles of the Church.

1 c. To appoint and control all the Ministers of the Province, under the rules and regulations of the Provincial Synod.

2 d. To recommend the admission of Congregations to Provincial rights and privileges, in accordance with Provincial rules and regulations.

3 e. To exercise ^{such} ~~a general~~ supervision over the work of the Congregations and Ministers ~~by official correspondence and visitations, maintaining due regard, however, for District relations.~~

4 f. To convene the Provincial Synod in cases of emergency.

5 g. To prepare and lay before the Provincial Synod, at each meeting of the same, a report of the transactions of the Conference since the last meeting of that Synod.

6 h. To submit to District Synod matters ^{relating to the Province} ~~on which it is desired to secure legislation by the Provincial Synod.~~

7 i. To secure the cooperation of the District Executive Boards in the transaction of such business for which ^{relating to the Province} ~~an acquaintance with local needs and presence on the scene qualifies.~~

8 j. To establish cordial cooperation with the D. E. P. in all matters which relate to the districts.

9 k. To establish a division of authority.

6.—Special Instructions.
1.—The Minutes.—The minutes of the Provincial Elders' Conference shall be kept in full, and the vote on all calls and appointments shall be kept in full, and the vote on all calls and appointments shall be entered by yeas and nays. The minutes of the Conference shall be open to the inspection of any member of the Provincial Synod while the same is in session.

9 2.—Official Visits.—a. The Congregations should be visited as often as possible by a member of the Provincial Elders' Conference. The Conference shall, however, be permitted to appoint other brethren to make such visits under its commission.

10 b. Pastors and Congregations desiring the presence of members of the Provincial Elders' Conference on occasions which can be foreseen and for which preparations are necessary, should make arrangements sufficiently far in advance to permit of the most economical use of their time and strength.

11 c. Brethren appointed to make official visits in Congregations under the commission of the Provincial Elder's Conference must be furnished with proper credentials. Church Boards and Congregations should receive such brethren with love and confidence, and facilitate the execution of their commission.

12 3.—Statistics.—The Provincial Elders' Conference is instructed to prepare and publish annually statistical tables of the

P.—The Congregations & the P. E. C. shall be kept in close contact by means of visitations. This duty shall devolve primarily upon members of the P. E. C. who are District Presidents, but it may also be assigned to any member of P. E. C.

*and when it is for our procedure, these
statements shall be interpreted in the light of the
the whole of the Church and in our own
the whole of the Church and in our own
the whole of the Church and in our own*

Resolved, That all by-laws, rules & regulations of the B. of D. not in accordance with legislation enacted at the Synod of 1936 be hereby rescinded.

(That rescinds C on page 56) but they are By-Laws

Congregations in the Province, exhibiting the number of members of the different classes, and of the Sunday-school, and the net increase or decrease. They shall also give a general survey of the work of the Church and of its condition, and report on such other business, to which they may deem it advisable to call the attention of the membership.

4.—Amendments of the Provincial By-Laws.—All paragraphs of the foregoing Provincial By-Laws, excepting paragraphs that contain constitutional requirements, may be amended by a vote of two-thirds of the members present at a regular session of the Provincial Synod.

5.—Synod directs the P.E.C. to hold at least 2 meetings annually, at which all members are present & the school meeting of the Province of C. W. is attended by all members of the P.E.C.

CHAPTER V.

ADDITIONAL PROVINCIAL REGULATIONS.

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the Church of the Lord, which He purchased with His own blood."—Acts 20:28.

SECTION I.—THE PROVINCIAL SYNOD.

1.—Sundry Enactments.

1.—Qualifications of Delegates.—The Provincial Synod is constituted of official and elected members. The official members are essential that they may render an account, contribute of their experience toward wise legislative action, and give to the deliberations of the Synod a conservative spirit and purpose. The electors have the right to choose Delegates who represent the views of their constituents, but it is also their duty to elect only such Delegates as will consider the welfare of the whole Church, and possess knowledge of its affairs, who lead a blameless life, and can conscientiously undertake the duties involved.

2.—Relation to the General Synod.—Provincial Synods are vested with the supreme direction of all Provincial affairs, but no action shall be taken conflicting with the general principles and rules of the Moravian Church as established by the General Synod.

3.—Responsibility to the General Synod.—The Provincial Synod is responsible to the General Synod for the general principles in accordance with which it legislates.

4.—Relation to the General Synod and Congregations.—The Provincial Synod has the right and duty so to legislate that the principles laid down by the General Synod shall be carried out in the Province and it is its especial duty to require the Congregations to report as to how far they conform in their life and practice to these principles.

- 1 5.—Court of Appeal.—The Provincial Synod is the final court of appeal for the individual Members, Congregations, Schools and Boards of the Province. When, however, a Provincial Synod has exceeded its powers, or when a difference of opinion arises as to whether such is the case or not, the decision rests with the General Directing Board, with the right of final appeal to the General Synod.
- 2 6.—Reduced Representation in the General Synod.—The Provincial Synod consents to a General Synod constituted numerically as in 1914, whenever it shall be deemed advisable to convene a General Synod; provided, that the other Provinces of the Unity likewise agree to this reduced representation.

2.—Expenses of Synod. *Account*

- 3 1.—Expenses in General.—The expenses of the Provincial Synod are borne by the Provincial Administration Fund. They include the traveling expenses of members, the compensation of Secretaries, the cost of publishing the Journals and of other printing, special appropriations, the expenses of Special Committees in the inter-synodal periods and other necessary expenses.
- 4 2.—Expenses of Members.—The expenses of members to be paid from the Administration Fund are limited to necessary railroad fare with subsistence, and sleeping car fare only when necessary. The expenses of Advisory Members shall not be paid from the Administration Fund. If a member is stricken down with sickness on his way to Synod, preventing his attendance, his expenses for travel and subsistence, so far as incurred, shall be allowed him.
- 5 3.—Entertainment of Members.—In case no Congregation is hereafter prepared to entertain a Provincial Synod, free of charge, such Synod shall be provided for as the Provincial Elders' Conference shall determine.

SECTION II.—THE PROVINCIAL ELDERS' CONFERENCE.

1.—Principles of Administration.

- 6 The 'Provincial Elders' Conference must always keep in mind the calling, purpose and spirit of the Moravian Church. As the supreme Executive Board of the Province it must stand for Christian discipline and order in Church administration, but ever be actuated by the spirit of Christian love.

2.—Responsibility to Provincial Synod.

- 7 The Provincial Elders' Conference, as elected and vested by the Provincial Synod with the supreme control and adminis-

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"The Journals of the Provincial Synod" are published by its authority and are the authoritative publication of the laws of

the Province as passed by the Provincial Synod, and of the transactions of said Synod.

3.—Provincial Book of Order.

- 1 "The Book of Order of the Moravian Church in America, Northern Province," is published by the authority of the Provincial Synod, and is the law-book of the Province in so far as it is complete or is not changed by the acts of subsequent Synods, and agrees with the Results of the General Synod and the Journals of the Provincial Synod.

CHAPTER VI.

THE MINISTRY.

"Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, and the same Lord. And there are diversities of workings, but it is the same God Who worketh all things in all."—1 Corinthians 12:4-6.

SECTION I.—THE SPIRIT OF SERVICE.

- 2 1. A Church of Jesus Christ forms one body, of which Christ is the Head. All the members should help one another, according to the working in due measure of each several part, "making the increase of the body unto the building up of itself in love." Eph. 4:16. In our Brotherhood, therefore, all must regard themselves as Servants of the Church, and not only those who have charge of any commission or business for the benefit of the Church or of a single "Choir." The conviction, "I serve the Lord and the Church," gives worth to all our work, even to the meanest service, and enables us to do all to the glory of God.
- 3 2. In the narrower sense of the word, after the precedent of Scripture, we designate as Servants of the Church all those who are called by a Church Board to be Elders of the Church, and to whom is entrusted the care and oversight of its spiritual and temporal welfare, and of its Schools and Training Institutions, the Ministry of the Word and Sacraments, the care of souls, and the management of its outward affairs.
- 4 3. It is expected of the Servants of the Lord and His Church that they be resolved to sacrifice themselves, body and soul, to this service. They must seek to gain a clear insight into the special tasks which the Lord has assigned to our Communion in the kingdom of God. They must get a right understanding of our Constitution, and a sure judgment as to how its Rules are to be applied in particular cases.
- 5 4. Yet more important for them are the gifts of grace, wrought by the Holy Spirit, a mind humbled by the Saviour's mercy, a joyful spirit, strengthened and uplifted by His power,

a heart filled with His love, an attentive ear for the guiding, warning and reproofing voice of God's Spirit, a working out of their own salvation with fear and trembling, and a hearty desire for the salvation of those among whom they are allowed to work. They must seek not their own, but what is the Lord's. They must tend the flock of God; not of constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to them, but making themselves ensamples to the flock.

5. They must know that, as servants of Christ and stewards of the mysteries of God, they are not judged merely by men, but that they have to render an account to the Chief Shepherd concerning the discharge of their office and the faithfulness of their service, their words and deeds, and the souls entrusted to them. 1 Cor. 4:1-5; Heb. 13:17; Ezek. 33:7-9. They should not allow themselves to be led by the fear of man, or the desire to please, nor shrink from the reproach of Christ. They must regard all faithfulness in the discharge of office not as a matter of merit, but of grace.

6. If the Lord owns their work with His blessing, they should be so much the more ashamed of their unworthiness; and if the fruits of their labor be hid from them, they should earnestly examine into their own remissness, yet not despair of their office, but in quietness and confidence become strong, and in humility wait upon the Lord, Who alone can give success. Their only strength and power and their great example is Christ, Who was among His own as one that serveth. From Him they learn and receive all they need for heart and office.

SECTION II.—THE MINISTER AS TEACHER.

1. Just as the Moravian Church as a whole abides by the manner in which it has hitherto given expression to its understanding of the mystery of Christ, so the preaching of the Word in its midst, and the Christian instruction of the young, may not swerve from this foundation.

2. In regard to its own fellowship, it is considered neither needful nor wholesome to bind the conscience or quench the spirit by laying down a definitely formulated Confession on the single points of doctrine; and the welfare of the Church does not lie in the pledging of its Ministers to any such Confession, but rather in the quickening and strengthening of the spirit of the Church by the grace of the Lord.

3. But just as little can the Church suffer anyone in its midst to teach and preach anything contrary to the Holy Scriptures; especially anything contrary to the truths which, ac-

cording to our understanding, we regard as the chief content of the Holy Scriptures. The highly-important office of preaching the Word in the Church and the Christian instruction of the young may not be entrusted to brethren who are in inward disagreement with these truths. He that is unwilling or unable to take the position of believing and conscientious subordination to the Holy Scriptures, on which the truths above stated rest, is in conscious discord with the spirit of the Church, and can, therefore, neither instruct nor edify.

- 1 4. Before a brother receives the commission to discharge the function of the Ministry, or to take part in the public proclamation of the Gospel, or to impart religious instruction, careful examinaion is needful, whether he is fitted for it in mind and heart, whether he stands on the foundation of the Church's faith, or at any rate is willing dutifully and conscientiously to respect that faith and hold it sacred.
- 2 5. The Church may, therefore, entrust the responsible work of training its future servants only to those brethren in whom it has full confidence that they stand in the living faith of the Church and in conscientious subordination to the Holy Scriptures; and who are ready to promise that they regard it as their most sacred task to lead their pupils, as God gives them grace, to even such subordination to, and inner understanding of, the Holy Scriptures as has been, from the days of the fathers, the foundation of the Church's faith and the strength of its work for the Lord and His Kingdom.
- 3 6. It is above all required of a teacher of the Word of God that he have a thorough acquaintance with the Holy Scriptures, that he seek, through the enlightening of the Holy Spirit, to penetrate ever more deeply into their meaning, and allow the power of the divine truths to work on his own heart, so that it may be more and more said of him, "The love of Christ constraineth us." 2 Cor. 5:14.
- 4 7. Essentials in the preparation of sermons and other addresses are, before all, prayer; then a thorough study of the portion of Scripture; and lastly, the application of what is to be said to the speaker's own heart and life. A testimony that is accompanied by warm and living feeling, and that rests on one's own actual experience, will always make most impression on the heart. "To preach aright," says Count Zinzendorf, "take three looks before every sermon; one at the depth of thy own wretchedness, another at the depth of human wretchedness around thee, and the third, at the divine love of Jesus; that, empty of self, and full of compassion towards thy fellows, thou canst lay God's comfort into their hearts."

8. All our religious addresses should expound the Scriptures and apply them to the heart, and should be instructive, well considered and arranged; they are not to consist in lofty words of human wisdom and oratory, but in demonstration of the Spirit and of power. This power rests herein, that the Spirit of God Himself teaches us rightly to expound and apply the Divine revelations given in the Holy Scriptures. 1 Cor. 2:1, 4, 13.

9. An ambassador for Christ should see to it that he keeps back nothing of the whole counsel of God unto salvation; that he rightly divides the Word of Truth according to the opportunity of the Christian festivals, and according to the varied need and spiritual state of his hearers, believing and unbelieving; that as one learned in the Scriptures, instructed unto the Kingdom of Heaven, he brings forth out of his treasure things new and old, and so, with the assistance of the Holy Spirit, guides souls into all the truth. He may never forget that he stands as a sinner among sinners, and that equally with them he needs grace and pardon. He must pray for the Spirit, in order that he may rightly reprove and rightly comfort, and may not, by his correction, close the hearts of his hearers, or cause in them sloth instead of earnestness, or self-complacent judging of others, instead of penitence and joy in the Lord.

SECTION III.—FIDELITY TO THE WORD OF GOD.

1. Being mindful that "the fear of man bringeth a snare," causing the Servants of God to shirk their high responsibilities and to be silent when the Holy Spirit prompts them to speak, to warn the sinner from the error of his ways, and that another gospel than the one which the Lord Jesus Himself and the Apostles preached is being proclaimed from many pulpits and in some religious periodicals in our land, all Ministers and Church Boards are exhorted to beware of the encroaching spirit of rationalism, which seeks to explain away the literal sense of the warnings of the Word of God addressed to the ungodly and impenitent, and lulls sinners to sleep by the false hope of final salvation.

2. In view of the danger of the present day, when the whole of Protestant Christendom is being leavened with new and old heresies, and when many are departing from the faith once delivered to the saints, it behooves the Brethren's Unity, through its General Synod, again to testify to its faith in the Divine Sonship of our Lord Jesus Christ and in the efficacy of His precious blood alone to save men from their sins.

3. The Provincial Synod of the Moravian Church in America, Northern Province, appeals to the General Synod to

declare with no uncertain sound its full adherence to the doctrines of the Incarnation, and of the Cross, as held and taught by our fathers, and to the Holy Scriptures, given by inspiration of God, as the only standard of Christian doctrine.

- 1 4. In view of the peculiar temptations in this progressive age, the Synod recommends to our Ministers to copy in their preaching and practice the simplicity, godly sincerity and devotion of the fathers of the Moravian Church.

SECTION IV.—THE CARE OF SOULS.

- 2 1. If the Ministers are to discharge their office with blessing, the relation in which they stand to the Congregation, and the Congregation to them, must be one of mutual confidence. Every appearance of difference between the interests of the Congregations and of their Ministers must vanish. Only then can the care of souls prosper, and the public preaching of the Gospel bear fruit, and Church discipline work with blessing. Such a relation of confidence cannot, however, be established unless both sides work together.
- 3 2. The Ministers must, above all, bear our Saviour's words in their hearts: "One is your Teacher, even Christ, and all ye are brethren." Matt. 23:8, 10. They must accordingly meet their brethren and sisters with frankness and straightforwardness, with love and hearty interest in the spiritual and temporal welfare of individuals. In their own outward conduct, and especially in their domestic life, they must avoid everything that can cause offence and stumbling, taking to heart the admonitions which the Apostle Paul gives to Timothy and Titus, 1 Tim. 3:1-7; Titus 1:6-9. They must shun whatever estranges hearts from them, and looks like arrogance, pride and presumption. They must seek for the gift of humble love, in which each counts the other better than himself, that in all things they may approve themselves as servants of God, to whom it is a precious privilege to be permitted to love and to be loved.
- 4 3. The members, on their side, must honestly endeavor to banish any unfavorable prejudices, and learn to know, without bias, those who are to labor among them. They must not demand of them an impossible perfection, and they must not base their judgment of them only on their natural gifts and dispositions. If the brethren and sisters feel that those, who are entrusted with the guidance of the Congregation and with the care of souls, have a sincere desire to discharge their office according to the mind of Christ, and to be faithful in His sight, they should have patience with their weakness and bear with them in love, according to the admonition of the Apostle: "We beseech you, brethren, to know them that labor among you and

are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake." 1 Thess. 5:12, 13.

4. Such a pure and hearty communion of spirit requires ¹ much grace from the Lord. A purely outward friendliness does not suffice; without a deeper basis it would be easily disturbed in case of earnest correction. It requires a consciousness on both sides of laboring at one task, serving one Lord. This is the real bond of union, that on both sides souls have life and feel the need for the daily nourishment of this life, for eating of one bread, and drinking of one fountain. It must be realized as our common task to follow Jesus with one another on the same path, and to apprehend Him ever more fully after being apprehended of Him.

5. If such a deeply grounded union of hearts is wanting, ² there is surely wanting also, on one side or the other, this life, the impulse towards the common center of souls. But as only the Spirit of God can produce such powers and impulses, the Servants of the Lord and of the Church, who would fain bring forth fruit for their Lord, must diligently and trustfully pray for this grace for themselves and for their brethren. In like manner all faithful members of our covenant must beseech the Lord, with the same trust and diligence, that He may raise up for Himself such servants and handmaids as have life, and to whom it is a privilege to serve and devote all their powers to Him Who shed His blood for us.

SECTION V.—ORDERS OF THE MINISTRY.

1.—The Three Orders.

The Moravian Church recognizes and maintains three Or- ³ ders in the Ministry, namely: Deacons, Presbyters, and Bishops.

2.—Ministerial Service by Unordained Persons.

Prior to Ordination, or without subsequent admission to ⁴ the regular Orders in the Ministry of the Moravian Church, suitable persons may be set apart for the discharge of special forms of spiritual activity, either as Acolytes or as Licentiates.

A.—Acolytes.

1.—Definition.—The reception of Acolytes—followers in ⁵ the sense used in Matthew 4:19; 16:24—is a custom of the Moravian Church, by which brethren and sisters pledge themselves by the right hand of fellowship to serve their Saviour and to obey those who are in authority in the Church.

2.—Regulations.—The Provincial Synods adopt their own ⁶

regulations in regard to the reception of Acolytes in the Provinces, and the Mission Board or the General Directing Board regulate the reception of those under their control.

- 1 3.—Provincial Approval.—The Provincial Synod approves the custom of receiving the wives of Ministers as Acolytes.

B.—Licentiates.

- 2 Candidates for the Ministry, or other brethren, who desire to preach statedly, may, after passing an examination, receive from the Provincial Elders' Conference a license to preach prior to Ordination.

3.—Deacons.

- 3 1.—Definition.—The Diaconate is the first degree of Orders in the Ministry. It entitles the recipient to administer the Word and Sacraments after the example of the Apostolic Church. Brethren engaged in distinctive work of the Church other than the pastorate may also be ordained Deacons.

- 4 2.—Qualifications.—Ordination to the Diaconate shall not be conferred until the candidate has completed the prescribed course of study and passed the examinations required by the Faculty of the Theological Seminary, or has satisfied the Provincial Elders' Conference that he is qualified for ministerial service in the Church.

- 5 3.—Ordination in Other Churches.—Such Ministers as have received Ordination in other Protestant Churches not recognizing the three Orders of the Ministry, have served in the Word and Sacraments, and the cure of souls, and have become members of the Moravian Church, filling a spiritual office in the same, are received as Deacons. This regulation shall, in unusual instances, not prevent the exercise of discretionary power on the part of the Provincial Elders' Conference.

4.—Presbyters.

- 6 1.—Definition.—The Presbyterate is the second degree of Orders in the Ministry. It is conferred upon such Deacons whose service has met with the approval of the Provincial Elders' Conference, and has led to their appointment to the pastoral charge of a Congregation, or to the superintendence or management of any separate branch of work in the Moravian Church.

- 7 2.—Personal Significance.—Responding to the call to a larger sphere of service in the work upon which they entered as Deacons, Presbyters are assured by this renewed act of consecration to the Ministry of the prayerful remembrance of the Church, and reminded that the blessing of the Lord is indis-

pensable to their further usefulness. It should be to them an occasion of earnest heart-searching, and of complete surrender to the Ministry of Christ and His Body, the Church.

5.—Bishops.

1.—Definition.—a. The Episcopate is the highest degree ¹ in the Orders of the Moravian Ministry. This historic possession is valued as a sacred heritage. From the day of its acquirement in 1467, it has been treasured and faithfully guarded. It was zealously maintained under heavy afflictions and bloody persecutions. It was perpetuated in hope against hope, and finally transferred to the duly designated leaders of the Church after its renewal. It is the bond uniting the Moravian Church with the Church of the Apostolic days and connecting the Moravian-Bohemian Brethren with the international Brethren's Church of our day.

b. Originally Moravian Bishops had dioceses, and in association with the Council of Elders and the Synods they were ² charged with the oversight and control of the whole Church. In the first decade of the Renewed Moravian Church, before the transference of the ancient Episcopacy, Elders were elected for the direction of its affairs. The introduction of the Episcopate from the Ancient to the Renewed Moravian Church was effected largely for the sake of securing legal status and ecclesiastical order. No change was thereby proposed for its then existing form of Church government, and none has since been made.

2.—Episcopal Functions.—The office of a Bishop in the Moravian Church is spiritual. A Bishop must be a man of ³ experience, who enjoys the confidence of the brethren. A Bishop has no administrative powers by virtue of his office, but may obtain such power from the Provincial Synod or from the Executive Board of a Synod. A Bishop alone has the authority to ordain, the commission to perform such act proceeding from a Synod or its Executive Board.

3.—Election of Bishops.—a. Each Independent Province ⁴ elects its own Bishops. The General Synod elects Bishops for the work of Foreign Missions. In each of the larger Mission Provinces, as far as practicable, one of the Missionaries shall be a Bishop. In the interval between General Synods, the General Directing Board has the right of election upon the proposal of the Mission Board.

b. The election of Bishops is a prerogative of the Provincial Synod. The election shall be by ballot. Two-thirds of ⁵ all the votes cast shall be necessary for a choice.

- 1 c. Whenever, through the infirmities of age or by death, the number of Bishops in the Province available for active service in this office shall be reduced to less than three, the Provincial Elders' Conference may order an election at any time, except within six months of the convening of a Provincial Synod. This election shall be conducted according to the rules for the filling of a vacancy in the Provincial Elders' Conference.

SECTION VI.—ORDINATIONS.

- 2 1.—Scriptural Authority.—“Neglect not the gift that is in thee, which was given by prophecy with the laying on of the hands of the presbytery.” 1 Tim. 4:14. “Stir up the gift of God which is in thee through the laying on of my hands.” 2 Tim. 1:6.

- 3 2.—Authority Given.—The Ministry of the Moravian Church enjoys an independent and indisputable position in the Kingdom of God. Those who preach the Word and administer the Sacraments among us receive their legitimate authority by Ordination.

- 4 3.—Qualification.—Ordination shall be imparted only to Servants of Jesus Christ, who are men of integrity in heart and life. Should a candidate for Ordination seem to be unfit, a Bishop may decline to ordain him.

- 5 4.—Preparation.—Before Ordination it is the privilege of the Bishop to converse with the brother, whom he is commissioned to ordain, in regard to his spiritual experience, and inquire into the state of his heart and mind. The act of Ordination should be an act of love. As a spiritual father in Christ he should meet the brother to be ordained and intercede for him in prayer and for the whole Church.

- 6 5.—Declaration of Faith.—Candidates for Ordination as Deacons or Presbyters, are required at the administration of the rite publicly to declare their belief in the Holy Scriptures, as the only rule of faith and practice, and their adherence to the principles, rules and regulations of the Moravian Church.

- 7 6.—Right of Appointment.—The right to appoint candidates to the orders of the Diaconate and Presbytery is vested in the Provincial Elders' Conference. They shall request one or more of the Bishops to ordain them according to the prescribed formula.

- 8 7.—Exceptional Cases.—In exceptional cases in distant Mission Fields, one or more Presbyters may ordain a Deacon by commission from a Bishop at the direction of the Mission Board.

- 9 8.—Certificates of Ordination.—After each Ordination the

now 4 p. 68 - It is the duty of the P.E.C. to exercise faithful care over the ministers of their respective districts. The P.E.C. shall assume responsibility only after the P.E.C. concerned has used its full power and influence to correct any error or failures of administration.

The call to service in the church & the appointment of ministers is committed to the P.E.C. in acc. with the foll. procedure. all changes shall be initiated by the S.E.B. or Bds concerned, who shall make recommendations to P.E.C. The P.E.C. shall proceed where it concerns with the S.E.B. or Bds, or when the vote of the S.E.B. or Bds. is unanimous. That in case of appointment in the E. or W. Dist., the P.E.C. give the call over the signature of the Dist. Pres. who is a member of P.E.C. (Signed 7/1936) —

THE PROVINCE

Bishop or Bishops officiating shall give a certificate of Ordination to the brother ordained.

SECTION VII.—APPOINTMENTS.

1.—Duties of the Provincial Elders' Conference.—The call ¹ to service in the Church and the appointment of Ministers is committed to the Provincial Elders' Conference. In effecting changes careful and conscientious consideration should be given to all the circumstances of each case, and to the welfare of the person called, as well as to that of the Congregation.

2.—Duty of the Minister.—Whoever is animated by the ² spirit of Christian service will consider every call carefully and conscientiously. He should give more consideration to his obligations to Christ and the Church than to his own temporal advantage. A contrary way of thinking would go far toward discrediting our Ministry.

3.—Duties and Privileges of Congregations.—It is a prin- ³ ciple of the Moravian Church that a Pastor cannot be forced upon a Congregation against its will. No Minister can become the Pastor of a Self-supporting Congregation without the consent of the Joint Board of Elders and Trustees, each Board voting as a unit. In no event shall appointments be submitted to the Congregation for consultation or action. To carry these principles into effect the Provincial Elders' Conference shall submit every appointment to the pastorate of Self-supporting Congregations to the Boards of the same for their approval. Their right to veto an appointment after careful and conscientious consideration remains unquestioned.

4.—Responsibility.—Ministers are responsible and account- ⁴ able to the Provincial Elders' Conference for the administration of their office. Whenever Ministers err or make mistakes, they should in a brotherly spirit set each other right, and accept admonition. They should be willing to acknowledge their errors.

5.—Conditions of Employment.—No person shall be em- ⁵ ployed as a Minister in any of our Congregations, unless the Provincial Elders' Conference shall be fully satisfied with his qualifications, including a knowledge of the doctrines, principles and discipline of the Moravian Church, and unless he shall have been a member of the same for at least one year before his appointment; provided, that the restriction as to time and membership shall not apply to regularly ordained Ministers and Licentiates presenting the proper credentials.

6.—Nominations.—When a pastorate becomes vacant, the ⁶ Joint Board of the Congregation may name brethren who in their opinion are suitable for the position. The Provincial Elders' Con- ⁷

and the S.E.B. concerned (1936)
the S.E.B. shall in every case consult the Boards of the self-supporting congregations & secure their approval before they recommend to the P.E.C. that an appointment be made. The right of the Joint Boards of a self-supporting congregation to veto an appointment after careful & conscientious consideration remains unquestioned.

ference shall give these consideration, but is not bound by such nominations.

- 1 7.—Need of a Change of Pastors.—If Pastors cannot discharge the duties of their office with profit to their Congregations, or are incapable of rendering the service required, instead of waiting until opportunity offers for a change, removal and temporary retirement on a pension may follow until another suitable appointment is possible. But, if under such circumstances the opportunity for a change exists, this should not be prevented by a refusal on the part of the Pastor to accept a call. *should read: "The Joint Board"*

- 2 8.—Request for a Change.—Every Congregation has the right, in case it conscientiously for any good reason desires a change of Pastors, to lay the matter before the Provincial Elders' Conference, which shall take such action as it may deem right and advisable, and to the best interests of all concerned, after a thorough investigation.

- 3 9.—Appointment from Another Church.—An ordained Minister of another Church, desiring to enter the service of the Moravian Church, must have his application indorsed by the Executive Board of the District in which he resides, or by some other board competent to recommend such an application, if he is not a resident of any District of the Province. He shall then be received only on satisfactory evidence of the honorable nature of his previous career and of his full agreement with the doctrine, ritual and discipline of our Church. When accepted, he shall first receive an appointment for not more than one year. At the end of that time, if his service is satisfactory to the Provincial Elders' Conference, his appointment may be confirmed. *also Page 66/3, 3 margin 5.*

- 4 10.—Duration of Appointments.—There shall be no time limit set to the duration of ministerial appointments, except only when temporary arrangements are made.

SECTION VIII.—SALARY OF MINISTERS.

- 5 1. Synod holds to the Apostolic principles, "If we sowed unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel." 1. Cor. 9:11, 14. "The laborer is worthy of his hire." Luke 10:7. It is the duty of every Congregation to provide according to its ability for the support of its Pastor, and to supply him with a sufficient salary, so that he may devote his time and strength to the Ministry.

- 6 2. When a call is given the definite amount of the salary must be stated.

may recommend to P.E.C. that his appointment may be confirmed!

*L.E.B.
(1936)*

L.E.B.

after a thorough investigation shall make such recommendations to the P.E.C. as it may deem right & advisable to the best interests of all concerned!

In the Province of May 30, 1934, P.E.C.

unanimously adopted the following resolution: "Resolved, that it be the policy of the Province to increase the minimum salary of a Pastor to Fifteen Hundred Dollars, unless the Provincial Elders' Conference shall otherwise determine."

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3. The minimum salary of a Pastor shall be Twelve Hundred Dollars and parsonage or its equivalent; but every Congregation is strongly urged to do all in its power to increase this amount to Fifteen Hundred Dollars.

4. Hereafter no Home Mission Congregation shall be recognized as self-supporting unless these requirements have been fully met.

5. A Congregation which has been recognized as self-supporting, but which fails to maintain the required standard for two years in succession, shall forfeit the privileges of a Self-supporting Congregation, and the Provincial Elders' Conference shall officially announce the fact to the Congregation. An appeal may be made to the Provincial Synod.

6. Where the salary of the Pastor is insufficient the Provincial Elders' Conference shall urge an increase of salary, especially on occasion of official visits or when a new appointment is made to the pastorate. In case the salary remains insufficient the Conference may refuse to call another Pastor until a sufficient salary is guaranteed.

7. The Provincial Elders' Conference shall report to each Provincial Synod the names of such Congregations as have failed to provide for their Pastors a sufficient salary, according to their obligation and ability.

SECTION IX.—EXPENSES OF REMOVALS.

The expenses of the removal of Ministers under appointment to a place of service, or of those retiring from an appointed place of service to any place of retirement within the Province, shall be paid from the Provincial Administration Fund in accordance with the following rules:—

1. All railroad fares of the Minister, his wife, and the children living at home with him, and all necessary coach, car and transfer fare. When a Minister is unmarried, and a sister, mother or other relative keeps house for him, her fares shall also be paid.

2. Sleeping car berths, if necessary.

3. Necessary subsistence on the journey.

4. Freight and cartage on household goods. A freight car may be chartered when the amount of goods warrants it, but the cost of no more freight shall be allowed than that of one car.

5. A sum not exceeding Fifty Dollars for packing materials and paid assistance in packing.

Par. should be added regarding expenses of removal to new location of property, etc. (not to exceed \$100)

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from \$1000 to \$1500 per year, even when the present salary is \$1000 or less. — necessary to do it — unless before the 1st of January.

- 1 6. Charges for duty in case of removals from the United States to Canada or vice versa.

SECTION X.—MARRIAGE OF MINISTERS.

- 2 1.—Domestic Life.—Ministers should be careful to choose a companion for life who will honor her position. Sisters who enter such a marriage union should bear in mind the high duties to which they are called.
- 3 2.—Unsuitable Marriages.—In case a Minister has made an unsuitable choice in his marriage, the Provincial Elders' Conference has the right and duty to provide in a proper manner, that no injury shall arise therefrom to the office he holds or to the Church.

SECTION XI.—METHODS OF PROCEDURE WHEN ACCUSATIONS ARE MADE AGAINST A MINISTER.

1.—The Scriptural Rule.

- 4 "Against an Elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin, reprove in the sight of all, that the rest also may be in fear." 1 Tim. 5:19, 20.

2.—Discipline.

- 5 The Provincial Elders' Conference is urged to be thorough, firm and faithful in exercising the discipline of the Church upon its Ministers.

3.—Accusations Affecting a Minister's Standing.

- 6 When accusations are made charging a Minister with disloyalty to the faith and teachings of the Church, with incompetence, inefficiency, imprudence, bad habits, or misconduct affecting his standing as a Minister, but not his moral character, the ~~Provincial Elders' Conference~~ ¹⁰⁻²⁻¹³ shall carefully investigate these charges, giving the accused a fair hearing, and upon demand, the name or names of his accusers. If the ~~Conference~~ ^{P.E.C.} is convinced that the accusations are well founded, in whole or in part, it shall be its duty to ~~take such action as, in its judgment, the case demands.~~ ^{take such action as, in its judgment, the case demands.} The ~~Conference~~ ^{P.E.C.} may ~~recommend that the~~ ^{recommend that the}

- 7 1. Admonish him as a brother, urging him to acknowledge his faults and correct them, and seek to restore him to usefulness in the service of the Church, or
- 8 2. Impart such censure as his offense demands, or
- 9 3. Remove him from the position he holds at the time, to another position, or
- 10 4. Dismiss him from the service of the Church and grant him a pension for one year.

recommended specific action to be P.E.C. in accordance with the following principles.

4.—Accusations Affecting a Minister's Moral Character.

1.—Investigations.—When accusations are made affecting the moral character or conduct of a Minister, the ~~Provincial Elders' Conference~~ shall make an investigation and, if in its judgment the evidence is sufficient, it shall demand that definite charges be presented against the accused by the accusers, or on their failure to do so, the Conference shall adjudge the case in favor of the accused, or drop the matter, or if the evidence warrants such a course, the Conference may prepare charges and prefer them against the accused and support them with the evidence. The accused shall be given a fair and impartial hearing, and the right to examine witnesses and make pleas in person or by counsel. He shall be allowed the benefit of reasonable doubt and granted the presumption of innocence.

Administration 2.—Decisions.—If the accused is convicted on any or all of the charges preferred, the ~~Conference~~ shall, at their discretion, impart censure or rebuke, or suspend him from the Ministry for a definite time, or dismiss him from the Ministry and publish the dismissal in the church papers; provided, that nothing contained in the preceding paragraphs shall prevent the ~~Provincial Elders' Conference~~ from taking such action, as it may deem advisable in any of the cases specified therein, when evidence within its knowledge demands action, even when no formal accusations are made.

5.—Right of Appeal.

A Minister, against whom a decision of the ~~Provincial Elders' Conference~~ has been rendered in any of the cases specified in Section XI, shall have the right of appeal to the Provincial Synod. In prosecuting his appeal, his expenses to and from the Synod shall be paid by the Synod.

SECTION XII.—RESIGNATION AND WITHDRAWAL.

1.—Resignation.—A Minister desiring to resign his charge, for the purpose of withdrawing from the service of the Moravian Church, shall give the ~~Provincial Elders' Conference~~ at least three months' notice of such intention. Such voluntary withdrawal shall work a forfeiture of pension rights.

2.—Withdrawal.—When a Minister educated in whole or in part at the expense of the Church requests dismissal to unite with another Church, or to enter some other vocation, before he has fulfilled his legal obligations to the Moravian College and Theological Seminary of two years' service for every year of education in that institution, he shall not receive an honorable dismissal until he makes cash payment or furnishes a ne-

gotiable note to the Treasurer, for the amounts due on his education.

SECTION XIII.—RETIREMENT AND PENSIONS.

- 1 1. The Provincial Elders' Conference shall permit a Minister to retire from active service and declare him entitled to a pension only after they are assured of such Minister's inability to serve the Church any longer in any suitable available charge.
- 2 2. When a Minister has served in other Provinces of the Moravian Church, the Provincial Elders' Conference is authorized to arrange the pro-rating of the pension according to the time of service in each Province.
- 3 3. A Minister who has been honorably dismissed from the service of the Church, and who re-enters the same, shall on retirement be credited with all the years of service in the Moravian Church.
- 4 4. When a Minister retires from active service, the expenses necessary to removal shall be paid to any place within the Province.
- 5 5. A regularly retired Minister, if his health improves and opportunity is offered, is expected to render the Church whatever service lies in his power.
- 6 6. A Minister retired on account of persistent refusal of calls must accept such temporary appointments as may be tendered him. A refusal to do so will cause a forfeiture of pension rights.
- 7 7. In every instance the receipt of pension is dependent upon continued loyal adherence to the Church, and a consistent Christian life.
- 8 8. The marriage of a Minister subsequent to his retirement shall not entitle his widow to a pension.
- 9 9. If a widow of a Minister receiving a pension re-marry, she thereby forfeits her right to a further pension.
- 10 10. Ten years of faithful service in the Province, dated from the acceptance of the first call given by the Provincial Elders' Conference, shall entitle a Minister, whether married, unmarried or a widower, in the event of disability, to a pension at the rate of Three Hundred Dollars per annum. For each additional year of service, Nine Dollars per annum shall be added to the annual pension until after thirty years of service, the maximum amount of Four Hundred and Eighty Dollars per annum shall be reached. Fractions of a year less than one-half shall be disregarded, and fractions of a year of one-half or more shall be counted as a whole year.

*True
with*

*P.E. & C. & Adv. Prie. Bd. ruling as
to pension of a widow who married her
husband late in his life - Adv. Prie. -
v. Minutes of Hal Board, Adv. Prie. -
Nov. 15, 1937 & P.E.C. Nov. 16 - 1937.*

In the case of the death of a minister married, late in life the pension rights of the widow shall be contingent upon the decision of the P.E.C. & the Adv. Fin. Board (1936).

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compare p 74: 8 & footnote

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11. In case of the death of a married Minister whether in active service or retired, except as specified in paragraph 8, his widow shall receive a pension at the rate of Three Hundred Dollars per annum, with the addition of One Hundred Dollars at the time of her husband's death, and an annual allowance of Twenty-five Dollars for each of her children between six and fifteen years of age. The same rule as to allowance for children shall obtain for a married Minister or a Widower who retires from active service.

12. When a Minister, after a fair trial for a reasonable time, is found to be not adapted to the service of the Church, the Provincial Elders' Conference shall inform him of the fact, and, at the end of one year, all claim on the part of said Minister to aid from the funds of the Church shall cease. Nothing contained in this rule, however, shall be so construed as to prevent the brother from appealing to the Provincial Synod.

13. A Minister dismissed as incompetent, inefficient or not adapted to the service, shall be allowed one year's pension, at the rate due him at the time of his dismissal according to the number of years of his service. If the dismissal occurs before the tenth year of service, a special grant may be made to him of an amount not exceeding One Hundred Dollars. After that all financial claims shall cease.

14. When a Minister, through no fault of his own, or being physically disabled, drops out of service temporarily, and has not yet served the Church ten years, he shall receive a stipend at the rate of Three Hundred Dollars per annum, until he receives an appointment or secures other remunerative employment. In no case, however, shall such payment continue longer than two years, unless, in the judgment of the Provincial Elders' Conference, the nature of the physical disability, or other special circumstances, require an extension of the time. Such cases must be reported to the Provincial Synod.

15. Pensioners who have fulfilled the terms upon which pensions are granted, are entitled thereto, even if they have means that enable them to live independently, and even if their health permits them to make at least in part, an independent livelihood. In such cases, however, the Provincial Elders' Conference is requested to negotiate for a voluntary relinquishment, in whole or in part, of pension rights. In view of the present condition of the Sustentation Fund and of the inadequacy of the pensions paid, a voluntary relinquishment of pensions will be greatly appreciated by the Church and by fellow pensioners.

16. These rules, in so far as they relate to the amounts paid pensioners, shall not affect the status of any one on the retired list previous to June 1, 1903, but they shall apply to everyone

entering upon retirement after that date. The status of pensioners previous to June 1, 1903, is fixed by Provincial legislation in force at that time and to be found in the Journals of the Provincial Synod.

- 1 17. An annual collection shall be taken in all the Churches for the sustentation of retired Ministers, Ministers' Widows and Children. For this purpose the Provincial Elders' Conference shall issue an annual circular, calling on the Congregations to assist in supporting those who have borne the heat and burden of the day. The Churches are urged to support this collection liberally.

SECTION XIV.—EDUCATIONAL PRIVILEGES.

- 2 1.—From the Sustentation Fund.—One-half of the surplus income of the Sustentation Fund, after deducting the charges for sustentation, stipends, taxes, repairs, the reserve fund, and special appropriations, shall be equally divided among those children of Ministers who may be entitled to educational privileges. Such assistance shall be given only when necessary for studies above the Eighth Grade, and the amount shall never be more than One Hundred Dollars a year, and never for a period longer than four years, and only when conditions necessitate that a child leave home to attend school.
- 3 2.—From the College.—The Provincial Synod endorses and highly appreciates the action of the Trustees of the Moravian College, in offering to receive and educate the children of Moravian Ministers at a charge of One Hundred Dollars per annum.

CHAPTER VII.

MISSIONS.

"After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and people and tongues, standing before the throne, and before the Lamb, arrayed in white robes, and palms in their hands."—Revelation 7:9.

SECTION I.—HOME MISSIONS.

1.—The Object.

- 4 The great aim and object of our Home Missions is to win souls for Jesus Christ wherever He opens the door in our own country, and to form Congregations in full communion with the Moravian Church. To increase the number of those who may give of their means or themselves to meet the growing demands of the work in Foreign Fields, Home Missions are necessary.

2.—The Need.

- 5 In view of the great spiritual destitution existing in many

Home Mission charges

See P. 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Now margin 5 (1936) To the Prov. Bd. of Ch. Ex. is committed the care & safe investment of the Prov. Ch. Ex. Fund, the Newport Fund, the Old Ch. Ex. Fund & such other funds as may be committed to them & the application of their income to the purposes for which they were created, under the direction of Prov. Synod. The Bd. shall work in close cooperation with & under the supervision of the B. C. E. in the promotion of the work of churches & extension & with support of the Province.

parts of our land, both among the native and foreign population, our Church should make every effort to extend, encourage and foster our Home Mission Work.

3.—Inspiration and Duty.

Synod recalls with gratitude to God the example of the early 1
brethren, who preached the Gospel, not only in trackless forests, in hamlet and village, but also in the centers of population. This inspires us to recognize and do our duty toward the great masses of unchurched people in our land.

4.—Encouragement.

The history of the growth of our Church, especially in the 2
Western District, owned and blest of God, is an instructive object lesson, enforcing the truth that we must grow, if we would live. The completion and equipment of the Theological Seminary, making it possible to educate a larger number of men than ever before for the Gospel Ministry in the Church, shows clearly that the Lord has more work for us to do in the future than in the past.

5.—Management.

The ~~supreme~~ management of Home Missions, including ~~the~~ 3
~~appointment and~~ oversight of Missionaries, is vested in the ~~Pro-~~
10. E. B. ~~vincial Elders' Conference.~~ The Provincial Board of Church Ex-
tension shall have full control of all business referred to it by the
Provincial and District Synods, and District Executive Boards.
subject to the approval of Prov. B. of Ch. Ex. & P. E. C. That appointments shall be subject to the method of procedure for pastoral changes as specified in B. C. E. Ch. VII Sec. VII margin 1, as amended by these resolutions.

6.—The Provincial Board of Church Extension.

1.—Constitution.—The members of the Provincial Elders' 3
Conference together with four lay brethren to be elected by the
Provincial Synod shall constitute the Provincial Board of Church
Extension. Their successors, however, may be as many as may
be determined upon by the Provincial Synod; provided, that there
shall always be an equal number of Ministers and laymen. Their
term of office shall be the same as that of the Provincial Elders'
Conference. They shall elect their officers from their own num-
ber; provided, that the Treasurer shall always be a layman. They
are empowered to fill all vacancies.

2.—Commission.—To the Provincial Board of Church Exten- 5
sion is committed the work of entering new fields of labor, and
beginning and organizing Missions; of erecting church edifices and
parsonages, and helping to remove indebtedness on Missions or
Mission property; the care and safe investment of the Provincial
Church Extension Fund, the Old Church Extension Fund, and the
Newport Fund, and of such other funds as may be committed to
them and the application of their income to the purposes for which
they are created, under the direction of the Provincial Synod; and

*Rules for Securing Aid from the
Prov. Bd. of Church Extension,
v. Journal of 1825 p. 141.*

the promotion of the work of Church Extension and the support of existing Home Missions in the Province.

1 3.—Place of Business.—The place of business of the Board shall be at Bethlehem, Pa., or such other place in the state of Pennsylvania as the Provincial Synod may direct.

2 4.—Synodal Privilege.—The members of the Board shall be entitled to seats as Advisory Members in the District Synods in the Province, the Board defraying their traveling expenses.

5.—Visitation.—The Board shall visit, or cause to be visited, such enterprises as are under its care, to give advice and encouragement to the Pastors, who may be in the midst of the hard labor and trials of developing the Church, and also to advise with the people in regard to the means and measures for the successful carrying on of the work.

54 6.—Ample Support.—The Board is directed, after thorough investigation of a new field, upon satisfactory evidences of its prospects of permanency and ~~with the co-operation of the District Executive Board concerned~~, to concentrate its efforts upon such a field, by the appropriation, on sufficient security, of an amount ample ~~large~~ enough to secure the prompt and firm establishment of the work.

56 7.—Use of Collections and Donations.—The Board ^{shall} annually apportion ~~among~~ the District Executive Boards of the Province, on a basis mutually agreed upon by the Boards concerned, the proceeds of all collections for Home Missions, and donations from organizations and individuals for said cause, which money shall be expended for the stipends paid to the Pastors of Home Mission Congregations.

67 8.—Home Missions' Council.—The Board is authorized to enter into official relations with the Home Missions' Council and to contribute annually to this and other inter-denominational causes what in its judgment is a proper amount.

78 9.—Reports.—The Board shall report to the Provincial Synod, and give a detailed account of all moneys raised and expended, and report the work done and the results attained under its administration.

87 10.—Expenses and Compensation.—No member of the Board as such shall receive any salary whatever, and no expenses shall be paid by the Board, except the expenses of travel in carrying on the work of the Board.

7.—The Beginning of New Work

11 1.—Furnishing Names and Addresses.—Ministers are instructed to furnish the Provincial Elders' Conference with the names and addresses of members who have moved to other places, and

to the B.C.B. concerned. If the offer to the B.C.B. Place where nucleus of new families have settled should be visited, with a view to church extension.

Nov 3 (1836) The work of entering new fields of labor & of beginning organizing missions, founding churchships & parishes, & of helping to remove impediments & missions & mission property shall be a responsibility of the B.C.B. concerned, subject to the cooperation & approval of the Prov. Bd. of Ch. Extension

Transformed to page 124 after "K"

has been made by B.C.B. and

shall

made a report in duplicate with the names & addresses of members who have moved to other places, and forwarded to the B.C.B. concerned. If the offer to the B.C.B. Place where nucleus of new families have settled should be visited, with a view to church extension.

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places where one or more Moravian families have settled, should be visited.

2.—Work in Cities.—In view of the drift of population toward towns and large cities, carrying with it so many of our young people, who, if not followed, must be lost to the Church, the Synod urges the Provincial Board of Church Extension to direct its efforts to the extension of our work in populous centers, and the District Executive Boards to seize upon every opportunity to extend the work of the Church in their Districts, and to inaugurate pioneer work in the cities with a view to the ultimate establishment of Moravian Churches. *and the D.E. Bds (1886) 79*
their
Revised rule added on 6.12.4 after "K"

3.—Evening Classes for Foreigners.—The organization of evening classes for foreigners, in order to bring them under Christian influence, is earnestly commended to our Pastors, where it can be done with advantage.

4.—Italian Work.—Synod expresses its hearty appreciation of the energetic labors of the New Dorp Congregation carried on among the Italians of that community, and strongly urges other Congregations that have an opportunity for ministering to Italians and other foreign-born people, to do likewise.

5.—Use of Students.—Synod urges a larger use of theological students in survey and Church Extension work.

8.—Organization of Congregations.

Any number of persons under the care of a Home Missionary appointed by the Provincial Elders' Conference may, with the consent of that body and under such rules and regulations as it may prescribe, organize themselves into a Congregation in full fellowship with the Moravian Church.

9.—Admission of Congregations.

When a Congregation shall have been instructed in the doctrines and principles of our Church, and has become self-sustaining, it shall be admitted by the Provincial Synod to the class of Self-supporting Congregations, with all the privileges, accorded to such Congregations.

10.—Information.

Home Missionaries are expected to furnish information in regard to their work through the church papers and prepare articles for publications to draw Moravians contemplating a change of residence to Moravian Congregations.

11.—Self-Support.

The Provincial Board of Church Extension is instructed upon all Home Missions the duty of doing all in their power

The Prov. B. of Ch. Ext. shall prepare a blank with a series of questions for the use of pastors of Home Mission congregations, which shall be filled in duplicate & mailed at the beginning of each quarter of the year to the Pres. of the Prov. Bd. of Ch. Ext. & of the Bd. of the respective district.

37 vol. of 1830.
and the D.E. Bds are

to provide for the support and comfort of their Pastors, and for the expenses of the work. While recognizing gladly the zeal and liberality of our Home Mission Congregations in their efforts to become self-supporting, and to contribute to Missions and all church causes, the Synod nevertheless urges, that greater effort should be made to become self-sustaining, especially where Congregations number more than one hundred members.

12.—Reduction of Stipends.

- 1 The Board of Church Extension is instructed to decrease annually the amounts paid to Home Missionaries, and to require a corresponding increase of contributions on the part of the Congregations, when it is deemed advisable to do so.

13.—Insufficient Salary and Affiliated Work.

- 2 1.—New Work in Vicinity.—All Congregations receiving support from the Board of Church Extension, and all Congregations paying insufficient salaries, shall consider their Pastors at liberty to labor in fields adjacent which afford openings for the organization of new Congregations.
- 3 2.—Combining Charges.—When two or more Congregations are located within reasonable reach of one another and fail to provide adequate support for their Pastors, the Provincial Elders' Conference shall, if possible, combine the Congregations under one Pastor, making of them a self-supporting charge.

14.—Unsuccessful Missions.

- 4 If, after the lapse of ten years, the Provincial Elders' Conference and the Provincial Board of Church Extension conclude that an enterprise, that has received careful cultivation, has no prospect of self-support, then such a Mission shall be served in connection with the nearest Moravian Congregation, or if that is not practicable, it shall be abandoned; provided, that nothing herein contained shall prevent them from making such an arrangement or entirely abandoning an enterprise, if such action seems called for at an earlier time.

15.—The Provincial Church Extension Fund.

- 5 1.—Management.—The Provincial Board of Church Extension shall hold and securely invest the Church Extension Fund created by authority of the Synod of 1876, subject to the conditions then imposed and such as are imposed by the Charter of the Board. The money shall be invested in real securities, and in such other securities as are named in the Acts of the Assembly of Pennsylvania, authorizing investments by Trustees.

P. de S. says this action of Synod violates the charter of the Fund, which distinctly says that the income shall be given to Home Missions - & Board has followed the charter and never this

THE PROVINCE

resolution of Synod

No loans of this fund or any part thereof shall be made upon the security of church property.

2.—Use of Income.—The Board shall cause the income accruing from the Church Extension Fund to be used to aid in the building of churches and parsonages, and paying debts resting on church property. [The income, or the greater part thereof, at the discretion of the Board of Church Extension, shall be loaned to new enterprises and Home Missions without interest, but on proper security and on condition of repayment at the rate of five per cent. of the capital per annum until the whole amount of the loan shall be repaid. The amounts received in these re-payments shall be added to the capital of the fund.]

16.—Old Church Extension Fund.

1.—The Origin.—All property of abandoned Congregations that came into possession of the Church since the year 1868 has been sold and the proceeds thereof have gone to form and constitute the fund known as the Old Church Extension Fund.

2.—Control and Management.—This fund is under the control and management of the Provincial Board of Church Extension.

3.—Property of Abandoned Congregations.—The property of abandoned Congregations in the possession of the Province or that may come into the possession of the Province, shall be sold and the proceeds of such sales shall be added to this fund.

4.—Revived Work.—When work in such abandoned fields is revived, the proceeds from the sale of such property shall be withdrawn from the fund and applied on the acquisition of property for the resuscitated work.

5.—Use of the Principal.—The moneys and credits constituting or belonging to this fund may be loaned to Congregations with interest on good security. X

6.—Application of the Income.—The accrued interest and net income of said fund shall be used in support of Home Missionaries, at the discretion of the Provincial Board of Church Extension.

17.—Support of the Work.

1.—Co-operation.—The Provincial Synod looks with confidence to all our Congregations, societies and members to co-operate with the Provincial Board of Church Extension in vigorous support of the Home Mission Work of the Church. To this end organized efforts should be made, both among adults and children.

2.—Prayer-Meetings.—Where practical, a monthly Home

and the B. E. Bd.

Mission Prayer-meeting should be held and an offering received.

- 1 3.—Societies.—Synod commends those Congregations which maintain Home Mission Societies and urges Pastors and people to organize such societies where they do not as yet exist.
- 2 4.—Mission Festivals.—Where possible, Synod recommends that Mission Festivals for the support of the Home as well as the Foreign Mission Work be held.
- 3 5.—Annual Collection.—At the call of the Board of Church Extension every Congregation should take up the annual collection for Home Missions, and wherever possible, by a house to house canvass among the members. Congregations are urged to make strenuous efforts to make an adequate annual contribution to this worthy cause.

18.—The Tabular Statement.

- 4 The Provincial Elders' Conference is instructed toward the close of each year to publish a tabular statement of the contributions to Home Missions of all the Congregations. Those Congregations which have given nothing to this cause during the year shall be credited with the word "nothing."

19.—Evangelistic Work.

- 5 1.—Evangelistic Committee.—The President of the Provincial Synod shall appoint an Inter-Synodal Evangelistic Committee, consisting of three Ministers, two laymen and one representative from each of the three District Executive Boards.
- 6 2.—Duties.—The Committee shall make earnest evangelistic effort in all the Congregations of the Province its specialty, securing the distribution of literature on this subject, and fostering high evangelistic ideals and wise methods. The Committee also finances the salary of the Provincial Evangelist.
- 7 3.—Support of the Work.—Congregations and friends are urged to support this work with free-will offerings and with their prayers.
- 8 4.—Provincial Evangelist.—The Provincial Elders' Conference, on recommendation of the Evangelistic Committee, shall appoint a brother as Provincial Evangelist, who, if possible, shall devote all of his time to evangelistic work. It shall be his duty to co-operate with the District Executive Boards in prosecuting Evangelistic and Church Extension Work.

20.—Country Church Commission.

- 9 1.—Constitution.—The President of the Provincial Synod shall appoint a Country Church Commission, consisting of nine members. One or more of the members may be residents of the

(of this membership one shall be appointed from each of the several District Exec. Bd's.)

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Southern Province, if that Province desires representation in that Commission.

2.—Object.—The Commission shall make it its special object¹ to assist rural churches to do more efficient work, by making surveys of existing conditions, by acquainting them with the most approved methods for rural work and by assisting rural Pastors to become still better prepared for that particular work.

3.—Co-operation.—All country churches are urged to take² a larger share in community life, and especially to take church or community surveys as the basis for more earnest and aggressive work. The proper authorities are also urged to co-operate with the Commission and to make use of its investigations and findings.

4.—Par Standard.—Synod recommends the study of the³ Par Standard to the District Executive Boards and further recommends to the Provincial Board of Church Extension, after it has received the reports of the District Boards, to enter into negotiations with the Home Missions' Council as to a definite agreement for the standardization of Home Mission Work.

5.—Home Missions' Council.—The Commission is authorized⁴ to maintain official relations with the Home Missions' Council and to pay a fair ratio of its expenses.

6.—Financial Support.—The Commission finances its own⁵ budget, for which it is authorized to solicit donations from Congregations, organizations and individuals.

SECTION II.—FOREIGN MISSIONS.

1.—Pledge of Faithfulness.

We, the members of the Provincial Synod, pledge ourselves⁶ by the Grace of God, to be more faithful stewards of the testimony of our Saviour, as members of a Missionary Church and in obedience to our Master's will. We hail with joy the many evidences of a great revival of missionary zeal, and we pray that God may hasten the day when the whole Church of Christ shall be united in carrying out the Lord's command in the great commission.

2.—Workers Needed.

1. Synod impresses the fact upon the hearts of candidates⁷ for the Ministry that the Church has urgent need of Ministers in the Foreign Mission Fields, and requests the Mission Board to continue to call more men and women from the American Province to the Mission Service.

2. Synod requests the Mission Board to adopt the prin-⁸

ciple of support, from the general mission treasury, of women who are accepted as candidates by the Mission Board.

3.—The Awakening of Interest.

1 Ministers and members are urged to take greater personal interest in the work of Foreign Missions. To increase this interest:—

2 1. They should subscribe for such publications as will furnish them with needful information.

3 2. The Provincial Elders' Conference shall appoint a brother in each District to advocate the cause of Foreign Missions, as opportunity offers or occasion requires.

4 3. Pastors should preach, at least, one or two missionary sermons every year.

5 4. Mission Festivals should be held in all Congregations where circumstances permit.

6 5. Monthly Missionary Prayer-meetings shall be held in all Congregations, when it shall be the duty of the Pastors to communicate missionary news and instruct the people in regard to the character and history of our Missions.

7 6. Missionary Societies, or the formation of such societies where none exist, should be encouraged.

8 7. Pastors, Superintendents and Teachers in the Sunday and Church Schools should strive to interest the children and young people in missionary work. They should make every effort to have at least one copy of the "Moravian Missionary" go into every home represented in the Sunday-school. They should also make good use of the large number of excellent missionary books published by our own and other Churches, in the Sunday-school library and by systematic circulation.

9 8. Individuals, Societies and Congregations are encouraged to adopt their "own Missionaries" or Native Evangelists.

4.—Department of Missionary Education.

10 1.—Secretary.—Synod hereby creates a Department of Missionary Education and instructs the Provincial Elders' Conference to appoint a suitable brother to assume charge of the Department as Secretary, the appointment to cover the inter-synodal period.

11 2.—Duty of the Secretary.—It shall be the duty of the Secretary by correspondence and by personal visitation, if convenient, to promote interest in the cause of Foreign Missions among the young people and the children of the Church, by bringing them in touch with the abundant literature on Missions, by introducing Mission Study Classes, and by encouraging and helping

The action ought to be reconsidered by synod, its provisions are taken care of by P.E.C. He sec. appointed by P.E.C. is a member of R.E.B.

*Present to Ad.
Ad. 13
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p. 37 + p. 38*

Sunday-school Workers to place and keep the subject of Missions before the Sunday-schools.

3.—Mission Study Classes.—Synod urges all the Congregations of the Province to a more general introduction of Mission Study Classes. ¹

4.—Lecture Bureau.—Synod commends the Mission Lecture Bureau of the Eastern District Christian Endeavor Union and seeks permission from the Union to make their Bureau, thus far conducted under its auspices, a recognized part of this Department and that it be placed in charge of its Secretary. Our Ministers are urged to co-operate in this effort to reach the people through the eye as well as through the ear. ²

5.—Financial Support.

1.—Important Duty.—Synod urges the members and friends, our Congregations and Societies to contribute liberally to Foreign Missions, that the oft recurring deficits in the Mission Accounts may be prevented, the increased demands of our growing work may be met, and the means furnished to enter new fields white for the harvest that invite us. ³

2.—Systematic Giving.—Foreign Missions are of supreme importance in the Moravian Church, and systematic giving is distinctly taught in the Bible. Experience proves this to be the most satisfactory method of meeting the pressing demands of the work. Therefore Synod urges upon Pastors and others holding positions of influence to devise and put into effect more systematic plans for increasing the gifts to Missions. ⁴

3.—Causes Within the Budget.—Synod instructs the Pastors of the churches to encourage, in the missionary contributions of their people, the selection of causes within the budget of the Mission Board. ⁵

4.—Annual Collection.—An annual collection for Foreign Missions shall be taken on Easter Day or Whitsunday. ⁶

5.—Collections at Meetings.—Collections should be taken at the monthly Missionary Prayer-meeting and at Mission Festivals. ⁷

6.—The Alaska Mission.

1.—Commendation.—Synod earnestly commends the Mission in Alaska to the unceasing prayers and liberal support of our Congregations. There is a special responsibility resting upon this Province for its maintenance. Synod rejoices that this enterprise has thoroughly aroused the missionary spirit in the Province, and we recognize, with gratitude to God, the divine ⁸

blessing upon the work and praise Him for the privilege of working in this Mission.

- 1 2.—Prayer and Responsibility.—Synod requests Ministers and Congregations to make the Alaska Mission a constant object of their supplication, and that our consecrated youth be urged to consider their responsibility for service as Missionaries and teachers in Alaska.
- 2 3.—Promise of Support.—Synod expresses its warm appreciation of the self-denying faithfulness of the workers in this field, both past and present, and promises to support the work vigorously.
- 3 4.—Alaska Auxiliary.—Synod urges Congregations to exert themselves to obtain members for the Alaska Auxiliary to the Society for Propagating the Gospel Among the Heathen.
- 4 5.—Annual Collection.—The second Sunday in June is appointed for a special day of prayer, and for contributions for the Alaska Mission in all our Congregations. We recommend that this should be made a house to house collection wherever practicable.
- 5 6.—Request.—In view of the cost of freight to Alaska, we call attention to the fact that unless the cost of freight be furnished therewith, contributions in money furnish more efficient aid than gifts in another form. Those who give supplies to go by freight, are requested to correspond with the Supply Committee before forwarding them, that the probable cost may be ascertained and provision made for its payment.

7.—Indian Mission in California.

- 6 Synod heartily commends the Mission among the heathen in our own land to our churches and societies as a work of particular honor and pride, worthy of the continued interest of all our mission agencies.

SECTION III.—MISSION IN CZECHO-SLOVAKIA.

1.—Appeal from History.

- 7 About the first day of March, in the year 1457, the Moravian Church had its beginning, as a branch of the Church of Christ, in the old lands of Bohemia and Moravia. It grew and flourished until it was crushed out by cruel persecutions following the Thirty Years' War. The Moravian Church, however, was revived in other lands, and now, with all its Provinces combined, it has re-entered the land of its spiritual fathers, bearing the Gospel of Christ, carrying back the old principles and seeking to re-establish the Ancient Church in its former seats of

benign influence and beneficent power. It is of the utmost importance that the whole Church should unite in this work.

2.—Commendation.

Synod commends this noble cause to the prayerful inter-¹cession of the Congregations and to their steady and generous support; rejoices in the prayers and the liberal response to appeals made on behalf of this Mission; but also urges increased liberality to encourage the faithful workers in Bohemia and Moravia to enter new fields; and commends the Orphanages and the whole Mission to the spiritual and financial support of our Sunday-schools, Young People's Societies and other societies.

3.—Information.

The Provincial Representative of the Bohemian-Moravian Mis-²sion in Czecho-Slovakia is requested to furnish information in regard to the work through the Church Papers. Ministers should present the work to the Congregations in historical sermons and addresses.

4.—Support.

1. The Provincial Synod appoints the first Sunday in March³ as a day of special prayer for the Bohemian-Moravian Mission in Czecho-Slovakia and recommends that a collection be taken on that day for this cause in all Congregations. One of the monthly missionary meeting collections should each year also be devoted to this cause.

2. Synod renews the obligation assumed in 1908 of adopt-⁴ing Jungbunzlau as its parish, and the members of this Synod pledge themselves to do what lies in their power to raise \$2850 per annum for work, of which \$850 shall be devoted to Jungbunzlau. N.B.—Under the conditions existing since the World War, even double that amount would not meet the real needs.

3. The Provincial Representative shall call special attention,⁵ particularly to the work in Jungbunzlau and direct the attention of the churches in a special circular letter prior to the time of the offering, and if the result of the annual collection should fall below the sum of \$2850, he shall be commissioned to put forth special efforts during the year to bring the offering up to that sum.

SECTION IV.—SPECIAL CAUSES.

1.—The Home for Lepers at Jerusalem.

1. Synod rejoices that the Lord has entrusted our Church⁶ with the self-denying work among the lepers at Jerusalem and

has blessed it. Synod thanks the friends of this work for their sympathy and support, and recommends it to all our Congregations, asking for it their intercessions and gifts.

- 1 2. The Provincial Elders' Conference is directed to make a more urgent general appeal to all our Congregations, Sunday-schools and Societies for this cause.

2.—The American Bible Society.

- 2 1. The Holy Scriptures are a most precious treasure, divinely given to man. Our prosperity as a nation and the permanence of our republican government very largely depend upon the national knowledge of, and obedience to the truths and principles taught in the Bible. Synod fully appreciates the great work of the American Bible Society in publishing and distributing Bibles, and promises it its hearty co-operation.
- 3 2. Synod accepts the invitation of the American Bible Society to appoint a representative of our Church to act as a member of the Advisory Council thereof, for the purpose of conferring annually at the offices of the Society (at the Society's expense for traveling and hotel accommodations), on the budget for the coming year, this representative to be appointed by the Provincial Elders' Conference.
- 4 3. The first Sunday in May is established as a day of prayer and gifts for Inter-denominational Work, the funds thus secured being at the disposal of the Provincial Elders' Conference for the meeting of such demands as that work may entail. In those churches, where the budget system is employed, it is recommended by Synod, as an alternative, that this cause be officially recognized as a Church benevolence and that it be included in the annual budget of such churches.

SECTION V.—SPECIAL LEGISLATION OF THE SYNOD OF 1920.

- 5 1. Synod heartily approves of the action of the "Society for Propagating the Gospel Among the Heathen," through its Directors, in assuming administrative control of the Mission in Nicaragua during the war, and herewith formally commits to said Society the administration of the missionary interests of this Province, and requests it to care for all the matters therein involved, in the spirit of the findings of the Zeist Unity's Conference, and instructs the Provincial Elders' Conference to work in conjunction with said Society in furthering the missionary enterprise, and to do all in its power to make effective the findings of the Zeist Unity's Conference.
- 6 2. Synod, in so far as it can speak for the Northern Prov-

ince of the Moravian Church in America, assumes full responsibility for all the obligations which have thus come upon this Province, and pledges the Provincial Elders' Conference and the "Society for Propagating the Gospel" hearty moral and practical support in carrying out the greatly enlarged duties issuing out of the findings of the Zeist Unity's Conference.

3. Synod therefore specifically calls upon the Moravian 1 Congregations in America to furnish the men and the women urgently needed at this very time to man adequately the Mission Fields in Alaska, California, Nicaragua, and the West Indian Islands, and urges that the Delegates, lay and clerical, here assembled, accept their share of this responsibility, and solemnly covenant with their Lord constantly to use their influence to secure suitable candidates for Missionary Service, and likewise to secure the means properly to support the Missionaries in the fields.

4. Synod declines to accept Bishop Hamilton's resignation 2 from the office of American Member of the Mission Board of the Moravian Church, and urges him to continue to exercise such functions thereof as may be possible, and specifically requests him to aid the administrative Boards of the Province in the management of the missionary interests, which have devolved upon them as a consequence of the World War.

SECTION VI.—RESOLUTIONS OF THE CONFERENCE OF THE GENERAL DIRECTING BOARD.

The following more general Resolutions were adopted by the Fourth Representative Conference of the General Directing Board, held at Herrnhut, August 11-21, 1922:—

1. This Conference, as the representative of the Unity, 3 acknowledges anew the gifts and the mission of the Brethren's Church, contained in the very fact of its being the Unity. The Conference regards it as the special mission of the Unity to be an expression of the God-willed unity of God's children throughout the world, shown in actual unity in the life of faith and love, and in joint work in building up the Kingdom of God. Therefore the Conference regards the work in Czecho-Slovakia, the care of the Lepers in Jerusalem, and especially our Foreign Missions, as the business of the whole Church.

2. That the special responsibility for certain Mission 4 Fields, which, through the circumstances of the war, has devolved on single Provinces, has aroused a new sense of responsibility for these fields, and new interest in Mission Work can only be regarded by the Conference as a blessing for the whole. But the Conference maintains the view that the General Mis-

sion Board, elected by the General Synod, still represents the whole work and is answerable for it, and that in this work each member really serves the others, so that the common resources may be used for the good of all.

- 1 3. Since present circumstances do not yet permit of the members of the Mission Board living together in Herrnhut, the division of the administration and finance of Moravian Missions, as sanctioned by the Unity Conference of 1919 at Zeist, is recognized anew by this Conference, until the General Synod or the General Directing Board shall otherwise determine.
- 2 4. The Conference notes that, like the Mission Corporation in Germany, and the Society for Propagating the Gospel (Bethlehem, U.S.A.), the Trust Society for the Furtherance of the Gospel (London) has been incorporated—September 17th, 1921,—for the legal holding of Mission Property in Great Britain and Ireland, and that the Moravian Mission Agency has been registered—March 20th, 1922,—as a private company for Mission Business of a commercial kind.
- 3 5. With a view to the discharge of the duties connected with the control and administration of a defined part of the Mission Work, the Synod of each Province of the Church is at liberty to create a Provincial Mission Board, if such a body does not already exist, provided that a Representative of the Province on the General Mission Board, who resides in the Province, is either a Voting or an Advisory Member of such Provincial Mission Board.
- 4 6. The special responsibility laid upon the several Provinces through the division of control and financial administration touches in the first instance the Home Administration, and includes Training, Outfit, Furloughs, Pensions and Children's Education within any given Province, in the case of Missionaries whose Home Province it is. The same applies also to Missionaries in Trade Service, in so far as the Mission Business in which they are serving, or have served, is not charged with and able to undertake their Outfit, Furlough, etc.
- 5 7. The special responsibility of single Provinces touches further the control and financial support of certain Moravian Mission Fields, at present, as follows:—
- 6 From Herrnhut are controlled and administered: Surinam, South Africa—West and South Africa—East.
- 7 From London: Labrador, the West Indies, Demerara, Himalaya, Unyamwesi and the Home for Lepers at Jerusalem.
- 8 From Bethlehem: Alaska, California and Nicaragua.
- 9 8. If deficits or debts occur in the Home or Foreign Administration of Missions assigned to any Province, the legal

financial responsibility does not extend beyond the Mission Property and Funds administered by that Province; but in case of need it must be able to rely on other Provinces of the Church for such help as they are able to give.

9. The oneness of our Mission Work is also shown by the various Provinces giving and collecting for other Mission Fields, beside those which are immediately under their care financially. The Conference recommends the continuance of such mutual brotherly help. ¹

10. Moravian Foreign Mission Service shall still remain a united whole, in which a Missionary from one Home Province may find opportunity for service in a field for the time being administered from another Home Province. ²

11. With a view to the effective co-ordinating of the different branches of our Foreign Mission Work, and of the supply of workers, the several Mission Boards shall keep in close touch with each other by correspondence, exchange of minutes, and by meetings of the Mission Board or authorized representatives, as occasion shall require, as a rule not less than once a year. ³

CHAPTER VIII.

EDUCATION.

"Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22:6.

SECTION I.—GENERAL PRINCIPLES.

1.—Object of Moravian Education.

1. The Moravian Church has from the beginning recognized the high value of schools for training the rising generation for a happy Christian life, and so has undertaken the establishment of schools for its children, and bestowed much care on their inward and outward development. ⁴

2. So far as the Church has its own schools, and is responsible for the training of its children, it must earnestly watch that the whole school management is in the spirit of the Gospel. The schools' should not only satisfy all demands for a thorough secular education, but should be training places for earnest, faithful work, and sincerity and firmness of character. It should be kept in mind, too, that the helping of the less gifted and the training of the weak or abnormal is in accord with the spirit of our Lord, and that only a training which avoids weakness and awakens trust can bear the right fruit. ⁵

3. The chief object of our boarding schools, to which all ⁶

others must be subordinated, is, by means of a Christian education, not alone to fit men and women for this life, but to prepare them for eternity. All that can further this object, first, careful religious instruction, special Bible lessons, united morning and evening prayers, conversation with the children on what is needful and helpful to their eternal salvation, participation of the pupils in the meetings of the Church so far as these are suited to their comprehension, and special meetings for the young; all this should be well attended to.

- 1 4. The Provincial Synod recognizes our schools as a definite and avowed part of our denominational activity, standing on a par with our missionary enterprises, to be conducted solely for the good they may do and absolutely without thought of gain.

2.—Character of Moravian Education.

- 2 A fundamental principle in our educational work is that our schools exist for the winning and education of youth for Christ their Saviour. Synod rejoices in the emphasis laid by Principals and Teachers on the distinctive characteristic of Moravian schools, namely, Christian training and character-building. This should continue to be regarded as first in importance.

3.—Duty of School Authorities.

- 3 1. The General Synod exhorts and requests those to whom the management of our schools, and especially our Theological Seminaries, is entrusted conscientiously to do all in their power to educate the youth in the doctrines, principles and spirit of the Moravian Church.
- 4 2. Above all, it is of importance that those charged with the work of education should themselves be moved by the love of Christ, and should recognize this as the chief task of their calling, so that their daily life, as well as their teaching, may be imbued with a Christian spirit. Besides this it must be our earnest endeavor not to remain behind others in an adequate mental training.

4.—Preparation for Teaching.

- 5 Before entering upon the sacred office of a Preacher of the Gospel, or a Teacher of Religion in Church Schools, each candidate should examine himself to see whether he is prepared by spiritual knowledge and experience for his work; whether his faith agrees with that of the Church whose service he enters, or whether at least he can conscientiously hold the faith of the Church sacred.

5.—Pledge of Office.

The authorities of all our educational institutions are required to make open acknowledgment of the fundamental doctrines of the Moravian Church. ¹

6.—The Children of the Church.

1. The children of the Church should receive such a training and education as will fit them for usefulness in the Church and in the world. Those to whom the management of our schools is intrusted, should do all in their power to educate their pupils in the doctrines, principles and spirit of the Moravian Church. ²

2. Our schools, with their exceptional opportunities to perpetuate the training of our Moravian homes, should be as frequently as possible brought to the attention of the membership of our Congregations by the Pastors, in co-operation with the school authorities and commended to the patronage of our members, both for their excellence and reasonable rates. ³

7.—The Wider Field.

A special branch of our work is the education in our Church Schools of children who do not belong to our membership, but are intrusted to our care. In our schools the Lord has opened to us a wide field of blessed effort extending far beyond the limits of our Church. ⁴

8.—Religious Instruction.

1. The central point in our school system is religious instruction. Along with Bible history, the saving truths of Christianity are to be made clear and impressive in a way that awakens the attention of the scholar. The scholar's mind should be stored for life with texts of Scripture, and hymns from the treasures of our Hymn Book. ⁵

2. The regular course of study in all our Church Schools shall include at least one hour per week of religious instruction, to be given by the Principal himself or some other competent person. ⁶

9.—Efficiency and Scholarship.

Synod heartily commends all worthy efforts to increase the efficiency of our schools and elevate the standards of scholarship. Principals and Teachers are urged to impart thorough instruction and lay a solid foundation upon which the scholar may build, rather than seek to achieve brilliant, but transient and superficial results. ⁷

10.—Assistance to Minister's Children.

- 1 Synod commends the practice of our schools in granting assistance to Ministers and Missionaries in the education of their children and urges the continuance of this policy.

SECTION II.—THE MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY.

1.—Statement of Principles by the General Synod.

- 2 All the Provinces of the Church have educational institutions of a high class in which young men receive a comprehensive education and prepare themselves for the service of the Church in the Christian Ministry. These institutions are under the control and management of the Provincial Synod and their Executive Boards, yet they are institutions in which the whole Church is interested. In these institutions the object, which constantly must take precedence to all others, is to educate the students to follow the Lord Jesus Christ in the Ministry of the Church and to instruct them in the Word of God.

2.—Character and Purpose.

- 3 The Moravian College and Theological Seminary at Bethlehem, Pa., is established on a broad basis and seeks a large field of usefulness. Its instruction should be thorough. The Church looks to this institution for the graduation of thoroughly trained and pious candidates for the Ministry and for the Foreign Field. Young men, however, wishing to prepare for any profession or business shall be admitted into the institution on terms fixed by the Board of Trustees.

3.—Relation of the College and Seminary.

- 4 While a clear distinction between the College and the Seminary, academically and socially, is more and more required and practicable, there are important reasons why there should not be a complete separation. The predominant importance of the Seminary shall always be emphasized. But it must also be borne in mind, that the College is essential to the very existence of the Seminary.

4.—Buildings and Equipment.

- 5 Synod views with gratitude to God and profound satisfaction the great improvements made in recent years in the buildings and equipment of the Moravian College and Theological Seminary, which make it possible to receive students preparing for different callings in life.

5.—The Board of Trustees.

1.—Constitution.—a. The Board of Trustees of the Moravian College and Theological Seminary shall consist of thirteen Trustees elected by the Provincial Synod, seven of whom shall be laymen of the Moravian Church and six shall be ordained brethren of said Church. Each District of the Province shall be represented in said Board by, at least, one member who, at the time of his election, shall be a resident of the District which he represents. The President of the Moravian College and Theological Seminary shall be one of the thirteen Trustees to be elected, and in addition to the thirteen Trustees to be elected, the Provincial Elders' Conference of the Northern Province shall be ex-officio members of said Board with all the rights and privileges of said Board of Trustees which its constitution allows.

b. The members of the Provincial Elders' Conference of the Southern Province, together with two brethren from this Province, appointed by said Conference, shall be additional members of the Board of Trustees.

2.—Commission.—a. The Board of Trustees shall have the care and management of the College and Seminary and of its estates and properties. They shall have power to nominate all Professors and Teachers, and make all needful laws and regulations for the fixing and payment of salaries, and fixing prices of board and tuition of students, and for the studies and exercises of the students, and for the general welfare of the institution; provided, that said statutes, by-laws, and regulations shall not be inconsistent with the constitution and laws of the commonwealth of Pennsylvania or of the United States or of the enactments of the Provincial Synod.

b. The Trustees in connection with the Faculty shall have power to grant and confer such degrees in the liberal arts and sciences, or branches thereof, to such students of the College or others as from their proficiency in learning they may deem justly entitled to such honors, and such as are usually granted by institutions of a similar kind, and to grant diplomas or certificates under their common seal as may authenticate and perpetuate the memory of such graduation.

3.—Filling of Vacancies.—Vacancies in the Board of Trustees, when they occur in the interval between Synods, shall be filled for the unexpired term by the remaining members of the Board.

4.—Term of Office.—The Trustees shall hold office during the intervals between Provincial Synods.

6.—The Faculty.

- 1 1.—The President.—The institution shall be under the direction of a President. The spiritual charge of the students shall belong to him and must be faithfully attended to.
- 2 2.—Professors.—The Professors of the College and Seminary must be men of decided piety and literary attainments. A pledge of office shall be required of the President, and all the Professors and Teachers, by publicly answering a series of questions on Christian doctrine and discipline.
- 3 3.—Faithfulness.—The Church may henceforth entrust the responsible duty of educating its future Ministry to such men only of whom it has the assurance that they adhere to the doctrinal standards of our Church and who are prepared to give definite promise that they regard it as their solemn commission, by the grace of God, to lead their students into an intelligent understanding and hearty acceptance of these truths which from the beginning have constituted our Church's strength in the service of our Lord and the extension of His kingdom.
- 4 4.—Duties.—The organization of classes, the courses of study, the arrangement of the buildings and rooms, and all other details, are left to the Faculty, subject to the charter rights of the Board of Trustees. Admission, discipline, rejection or expulsion of students, are decided by the Faculty only, except where students are beneficiaries of the Church, when the Provincial Elders' Conference shall be consulted.

7.—The Students.

- 5 1.—Securing Students.—Synod earnestly recommends to our Pastors, Congregations and District Executive Boards to make greater efforts to induce suitable young men to enter the College and Theological Seminary to study for the Gospel Ministry. Pastors are urged to instruct their Congregations in regard to the work and welfare of the College and Seminary, and endeavor to enlist desirable students.
- 6 2.—Preparation.—Synod urges upon the Congregations the duty of taking measures toward the thorough preparation of those young men, who believe themselves called to the Ministry of the Church, that they may pass the prescribed entrance examinations, and the College need not be concerned with preparatory education, which is entirely outside of its sphere of activity. Synod further urges that District Executive Boards secure and prepare suitable candidates for admission to the College and Seminary.
- 7 3.—Application and Entrance.—a. Applications for admission to the Moravian College and Theological Seminary should

be made to the President. Young men wishing to prepare for any profession or calling shall be admitted to the institution on terms given upon application.

b. It is recommended that no one be admitted to the College who has not passed the required entrance examination. 1

c. Every candidate for the Ministry must submit to a thorough and impartial examination of his spiritual, mental and physical qualifications for the work of a student and of the Ministry, and may be admitted only if the examination proves satisfactory to the Faculty. 2

d. It is recommended, that as soon as possible, the standard of attainment required for admission be raised as high as that of any first class College in the country. 3

e. The Moravian Preparatory School at Bethlehem, Pa., is recognized as peculiarly fitted for preparatory education. 4

4.—Examinations.—a. It is recommended that a standard for admission to each class be prescribed. No student should be advanced to a higher class until he has passed the required examinations. 5

b. It is further recommended that no student be graduated from the College who has not passed a final examination covering the required studies of the collegiate course. 6

5.—Admonition.—Students preparing for the Ministry are to be admonished of the importance of the duties of their high calling, and reminded of their duty to faithfully serve Christ and the Church, and not to walk in their own ways. They should acknowledge this as their duty previous to their admission, and it should be frequently brought to their attention afterwards. 7

6.—Evidence of Qualifications.—During the final year in the Theological Seminary, candidates for the Ministry, in addition to passing the examinations required for graduation, shall meet the Provincial Elders' Conference and furnish them acceptable evidence of their qualifications for satisfactory service in the work of the Church. 8

7.—Pledge of Service.—Candidates for the Ministry shall pledge themselves to give to the Church at the rate of at least two years of service for each year of free education which they shall receive, and that in case they fail to enter that service, or leave it, except when compelled to retire by reason of sickness, they will refund the expenses of their education to the amount of Three Hundred Dollars for each year of board and tuition that they may have received. The Board of Trustees is authorized to take such action in increasing the amount to be refunded as may be deemed expedient. 9

- 1 8.—Claims of Support.—Candidates for the Ministry, who have received their education in whole or in part, including their tuition, board and lodging, in consideration of future service, cannot claim any financial support from the Church after graduation until appointed to service. No expenses for clothing shall be paid by the Trustees.
- 2 9.—Support of Individual Students.—We urge Congregations and individuals to make themselves responsible for the personal expenses of such students as require assistance without decreasing their contributions to the general expenses of the Seminary.
- 3 10.—Personal Expenses.—For the information of prospective students, we recommend the insertion in the annual circular issued to the Congregation of an estimate of the yearly personal expenses of a student.
- 4 11.—Personal Habits.—Synod commends the definite efforts put forth by the Faculty and student body of our College and Theological Seminary, marked with success, to cultivate in the College and Seminary life, a high moral and religious standard, looking toward the avoidance of any practices and personal habits not conducive to the highest type of Christian manhood.
- 5 12.—Use of Tobacco.—The Provincial Synod discountenances the use of tobacco by the students of the Seminary.

8.—Private Preparation for the Ministry.

- 6 1.—Course of Study.—The Synod instructs the Provincial Elders' Conference, together with the Faculty of the Theological Seminary, to arrange a four years' course of study and reading suitable for men desiring to enter the Ministry, whose means and circumstances do not permit them to acquire the necessary education except by private effort.
- 7 2.—Examinations.—Examining Committees shall be appointed by District Synods to examine such candidates and report their progress to the Provincial Elders' Conference. If, in the judgment of said Board, such men prove to be suitable candidates for the Ministry, they may be licensed to preach, but in no case ordained until they have successfully completed their course and passed the required examinations. Nor shall they be accepted as candidates for the Ministry until they have furnished satisfactory evidence of Christian character, good health and adaptibility to the work.

9.—Extension of the Regular Course.

- 8 Synod recommends to the Board of Trustees the extension of the course in the Theological Seminary from two years to three years as soon as conditions will permit.

10.—Preparation for the Foreign Field.

The College Authorities are directed to encourage and prepare young men to enter the Foreign Field. They shall make provision, as far as practicable, for the imparting of industrial and other specific training to American candidates for Missionary Service. 1

11.—Language.

The Trustees and Faculty are urged to make every effort to prepare candidates for the Ministry to preach in both the English and the German language. 2

12.—Day of Prayer.

The Provincial Elders' Conference is instructed to appoint a day annually in all our Congregations for special prayer to the great Head of our Church, for the College and Theological Seminary. Our Pastors are particularly urged to include this institution in their public prayers in the Sunday services, in addition to the single opportunity offered on the annual day of prayer. The last Sunday in November has been appointed for this annual day of prayer. 3

13.—Finances.

1.—The Basis.—In accordance with the recommendation of the Synod of 1881, the present basis of the College and Seminary is independent of support from the Sustentation Fund. 4

2.—Endowment Fund.—The Endowment Fund created by an act of the General Synod of 1857 and the Provincial Synod of 1858, and increased by subsequent gifts, should be increased to such a figure that the financial support of the institution need not be largely dependent upon the annual collections. To this end we recommend that the Trustees appoint a financial agent particularly adapted to this line of work. 5

3.—Application of Income.—With the interest of the Endowment Fund and the income from other sources, such students shall be assisted to receive an education as desire to prepare themselves for the service of the Church, and who do not have the means to pay for their education, and for whose education no other means are provided, subject to such rules and conditions as the Provincial Synod or the College Authorities may lay down. 6

4.—Appeal for Support.—Synod recognizes with gratitude the gifts received and the efforts made to increase the revenues of the College and Seminary, and we request the continuance of such efforts. Congregations and individuals, and especially 7

those who are wealthy, are invited to respond liberally to appeals made on behalf of this most important institution.

- 1 5.—Personal Work.—The Trustees and Faculty should present the cause of the Theological Seminary to the Congregations in person whenever practicable.
- 2 6.—Annual Collection.—The Trustees and President are authorized to institute and maintain an annual collection in aid of the College and Theological Seminary, for the purpose of securing an amount that will adequately supplement the income from the Endowment Fund. This is to be done in connection with the annual day of prayer on the last Sunday in November.

SECTION III.—OTHER CHURCH SCHOOLS

1.—Ownership.

- 3 The properties of the Church Schools, namely: The Moravian College and Seminary for Women at Bethlehem, Pa., Linden Hall at Lititz, Pa., and Nazareth Hall at Nazareth, Pa., are held in trust for the Province, but these trusts shall be administered for the benefit of the schools themselves and shall no longer be regarded as a source of revenue for the purpose of Sustentation. These institutions are pure public charities.

2.—Board of Trustees.

- 4 The Moravian College and Seminary for Women at Bethlehem, Pa., Linden Hall at Lititz, Pa., and Nazareth Hall at Nazareth, Pa., have each a separate Board of Trustees. The members of the Provincial Elders' Conference are Advisory Members of all these Boards of Trustees and the Principals of the Boarding Schools are Advisory Members of the Boards of Trustees of their respective institutions. For the Charters of these schools and the Church law embodied therein, see Part Five.

3.—Visitation.

- 5 It shall be the duty of the Provincial Elders' Conference to keep itself informed by personal visits concerning the scholastic, moral and religious condition of the schools.

4.—Reports.

- 6 Principals of Church Schools should keep the respective Boards of Trustees informed by correspondence or otherwise of important business or changes, and at the close of each school year report to them concerning the condition of the institution and the general results of the work of the year.

5.—Principals and Teachers.

1.—Faithfulness.—Principals and Teachers are cherished ¹ servants of the Church, through whom the duty of training the young should be so discharged, that the Church may stand clear of the guilt of souls on the great Day of the Lord.

2.—Qualifications.—Teachers shall not be appointed in our ² schools until the Principal shall have satisfied himself that they possess a good moral and Christian character. Members of the Moravian Church shall be preferred over other applicants, provided their qualifications are the same.

3.—Opportunity for Service.—The opportunity for service ³ as Christian teachers, afforded by our boarding schools, is specially drawn to the attention of our Congregations.

4.—Compensation.—The Synod approves the plan of grad- ⁴ ing the compensation of teachers according to the quality and length of service.

5.—Pension of Teachers.—The duty of pensioning those ⁵ teachers, who have devoted their strength to service in our Church Schools, rests primarily with those schools in which they have principally or last served.

6.—Pension Funds.—Synod recommends that the Boards of ⁶ Trustees set apart at least five per cent annually of their surplus income for the establishment of Pension Funds for superannuated teachers, under such rules and regulations as the several Boards of Trustees may prescribe. These Funds are commended to the liberality of the schools and Congregations of the entire Province.

7.—Moravian Educational Association.—Synod heartily en- ⁷ dors the organization of the Moravian Educational Association and regards it as an important step in the promotion of the work of education of our Church.

6.—Alumni and Alumnæ.

Synod gratefully acknowledges the loyalty and zeal shown ⁸ by the Alumni and Alumnæ of our Church Schools and the practical results of their efforts in behalf of the schools.

SECTION IV.—WESTERN HOME FOR STUDENTS.

1.—Board of Trustees.—Synod shall elect for the next inter- ⁹ synodal period a Board of Trustees for the proposed Western Moravian Home for Students, said Board consisting of nine members from the United States and five advisory members from the Canadian District. In the matter of ex-officio members, said Board shall conform to the practice obtaining in other Provincial educational institutions.

- 1 2.—Powers of Trustees.—The Board of Trustees is empowered, as soon as this shall be deemed feasible by the Board, to establish and manage at Northfield, Minnesota, a Hospice for Moravian Students, where the young men and women of the Western and Canadian Districts, who cannot be induced to enter and attend one of the established schools in the Eastern District, shall be afforded an opportunity for receiving an education under distinctly Moravian and Christian influences, thereby securing their continued loyalty and sympathy with Moravian Christian life and work, while pursuing their academic studies in the High School and Colleges of the above named place.

Christian
SECTION V.—~~RELIGIOUS~~ EDUCATION BOARD.

- 2 1.—Name.—This Board shall be known as "The *Christian* Religious Education Board of the Moravian Church in America, North."
- 3 2.—Membership.—The membership of the Board shall not exceed seven, men or women. Its personnel shall include:
- 4 a. The Secretary of Missionary Education.
- 5 b. The Editor of "The Moravian."
- 6 c. The Editor of "Der Brueder-Botschafter."
- 7 d. A representative of the Sunday-school Work of the Church.
- 8 e. A representative of the Christian Endeavor and other Societies in the Church.
- 9 3.—Appointment.—The members of the Board shall be appointed for each inter-synodal period by the Provincial Elders' Conference, with which body the Board shall keep in intimate association and co-operation.
- 10 4.—Duties.—The duties of the Board shall be:—
- 11 a. To study thoroughly our past and present methods and results in religious education and work, and make a comparative study of those found elsewhere.
- 12 b. To devise, advocate and seek to introduce more efficient and unified plans and methods among all of our Moravian Sunday-schools, societies and publications.
- 13 c. To seek to further and, as far as it may seem wise, to direct the contributions of Sunday-schools and Societies to Foreign Missions and other Church Causes.
- 14 d. To foster among our young people the spirit of consecration to Mission Service and the Ministry.
- 14 e. Under the supervision of the Provincial Elders' Conference to provide manuals for the study of our own Missions in Mission-study Classes.

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5.—Financial Support.—The Board shall be authorized to ¹ collect from all of our Sunday-schools on the basis of ten cents annually per enrolled member, in addition to whatever contributions it may be able to secure from societies and other sources.

CHAPTER IX.

PUBLICATIONS.

"By revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read ye can perceive my understanding in the mystery of Christ."—Ephesians 3:3, 4.

SECTION I.—PUBLICATIONS IN GENERAL.

1.—Use of the Press.

It is our duty and the interests of the Church demand that ² we use the Press to the best advantage as a powerful agency in promoting the work of Christ and the Church.

2.—Support.

The Moravian Church recognizes it as a moral obligation ³ to support those Publications which are called into existence or are authorized by our Synods.

3.—Evangelical Editorial Policy.

The editorial policy of all of our Church Papers shall be ⁴ evangelical in its nature, and articles which make for consecration and for an ever increasing means for winning souls, ought to be sought particularly and published frequently.

4.—Method of Financing Church Papers.

Synod authorizes the Provincial Elders' Conference to provide ⁵ ways and means whereby the publication of the several Church Papers may be continued in a manner creditable to the Church, and that adequate compensation be paid to the Editors and Business Managers of the papers, which sums may be taken from the different Institutions and Funds of the Church in proportion to the services that the papers render the various causes, the proportioning to be left entirely to the Provincial Elders' Conference.

5.—Agents to Be Appointed.

Pastors should use their influence to increase the circulation ⁶ of the Church Papers and of Moravian Publications in general. They are instructed to appoint Agents for Moravian Publications in their respective Congregations. Those having the management of Publications in charge are authorized to

employ canvassing agents and offer them such remuneration as will secure the object of their appointment.

6.—Moravian Literature Sunday.

- 1 The Provincial Elders' Conference shall annually appoint a Sunday in the Churches of the Province for advocating the cause of the Church Papers and Church Literature in general; the Committee on Popular Moravian Literature shall prepare the material for the proper observance of the day and bring to the attention of the Congregations the importance of supporting the Church Papers and acquainting themselves with Moravian Literature in general. Pastors, in conjunction with the Board of Elders, shall devise ways and means by which the circulation of the Church Papers may be increased in the Congregations, and Christian Endeavor and other Societies are requested to aid in this work.

7.—General Management of Publications.

- 2 1. The Publications of the Province are placed under the care and management of the Joint Board, which body appoints the Editors and Managers of the Periodicals, the Manager of the Bethlehem Book Shop and such other persons as may be necessary to maintain the Publications of the Church.
- 3 2. Synod recommends to the Provincial Elders' Conference the appointment of a Secretary of Publications as soon as, in their judgment, conditions justify such appointment.

8.—Special Publication Committee and Fund.

- 4 1. At each Provincial Synod the President shall appoint for the ensuing inter-synodal period a Committee to control and manage the Special Publication Fund, and to direct the application of its income. The members of the Committee are chosen from those who have contributed to the fund Fifty Dollars or more. The Committee is empowered to fill all vacancies. The Provincial Treasurer shall be an ex-officio member of the Committee.
- 5 2. Synod heartily commends the work of the Special Publication Committee, draws the attention of the Moravian public to the value of its publications as a means of Church Extension, and urges the increase of this Fund upon the liberality of the membership.

9.—Committee on Popular Moravian Literature.

- 6 1.—Appointment.—The Provincial Elders' Conference, at the beginning of each inter-synodal period, shall appoint a Committee on Popular Moravian Literature.

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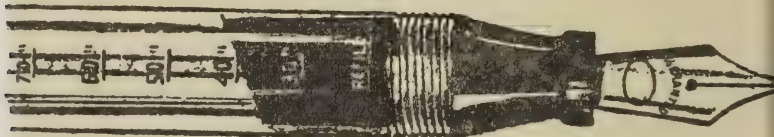
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2.—Duties.—a. To arrange for the preparation and publication of popular Moravian Literature along historical, doctrinal, missionary and educational lines, for free distribution, if possible.

b. To standardize as to form, as far as possible, all pamphlets published by it, such standardized form to be available to Pastors of Congregations when publishing pamphlets.

c. To give favorable consideration to the publication of a brochure containing, in revised and collated form, the material of the illustrated numbers of "The Moravian" that have been issued and may yet appear.

d. To enlist the interest and support of the Special Publication Committee.

10.—Accounts.

Ministers and Agents are requested to be careful and prompt in the settling of accounts with the Book Shop, and the Manager of the Book Shop is instructed to arrange the business with Agents on a cash basis.

SECTION II.—PERIODICAL PUBLICATIONS.

1.—The Moravian.

1.—Indispensable.—"The Moravian" established by the authority of the Provincial Synod of 1855, and published at Bethlehem, Pa., is indispensable as the official organ of the Church to its varied interests and work. It deserves the universal and continual support of the membership.

2.—Editorial Staff.—The Editorial Staff shall consist of an Editor and an Office Editor, the latter of whom shall also be the Business Manager.

3.—Correspondents.—The Editor of "The Moravian" is authorized to employ correspondents and writers, who shall receive a reasonable compensation, to be paid from the income of the paper.

4.—Free Discussion.—Editors of "The Moravian" are instructed to admit, at their discretion, all communications written in a brotherly spirit and free from personalities. They shall permit a free discussion of everything belonging to the Church and its government.

5.—Bids for Printing.—The Business Manager shall invite bids for the printing, proof reading and mailing of "The Moravian" from responsible printing establishments. With the consent of the Provincial Elders' Conference these bids may be received for a period not exceeding five years.

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The Moravian - now since 1916 Board
has turned control over to the Executive Bd.
The not legal for our Bd to create expenses, to
make another board pay that.
Also hinder and waste salaries of Elders.

THE PROVINCE

6.—Deficits.—Until subscriptions shall be sufficiently increased, deficits shall be covered by the Provincial Administration Fund and such donations as shall be made by individuals and institutions. This measure of relief is offered with the understanding that the management shall make energetic efforts to prevent deficits before these methods of relief are applied.

7.—Co-operation of Pastors.—Pastors should endeavor to increase the circulation of "The Moravian" in their Congregations.

2.—Der Brueder-Botschafter.

1.—Indispensable.—"Der Brueder-Botschafter," the German weekly paper issued by authority of the Provincial Synod of 1864, equally with "The Moravian," occupies an indispensable position in the Church.

2.—Management.—"Der Brueder-Botschafter," published at Watertown, Wis., and Berne, Ind., is under the general management of the Joint Board, with the co-operation of the Executive Board of the Western District. The Provincial Elders' Conference appoints the Editor and the Business Manager.

3.—Support.—Ministers and members of German Congregations should use their best efforts to increase the circulation of the "Botschafter." Pastors should furnish the Editor with such original matter as will prove of interest to the membership. Every effort should be put forth to make it self-supporting and even profitable.

4.—Deficits.—The method adopted for covering deficits in the accounts of "The Moravian" shall also apply to the "Botschafter."

3.—The Moravian Missionary.

"The Moravian Missionary," a monthly missionary paper, is published at Bethlehem, Pa., by the authority of the Provincial Synod of 1870. It should be used in our Sunday-schools in preference or in addition to other literature. Previous to the Synod of 1920 this publication was known as "The Little Missionary."

4.—Editorial Committees.

The Provincial Elders' Conference may appoint an Editorial Committee for each of the Church Papers, to consist of not less than three brethren, one of whom shall be designated as the Managing Editor. They shall receive no salary except such fees from the net profits of the papers as the Provincial Elders' Conference shall deem proper. All necessary expenses of the Committee shall be paid from the receipts of the paper.

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5.—Publishers' Reports.

Publishers of Church Papers shall report to the Provincial Synod the number of copies taken and the number of new subscribers in each Congregation secured in the inter-synodal term. ¹

6.—Independent Financial Position.

Henceforth no moneys from the Sustentation Fund shall be appropriated for the payment of expenses incurred in connection with the publication of the Church Papers. ²

7.—Expenses of Publishing Matter for Church Causes.

Church causes, which are greatly benefited by the publication of the statistics and financial statements in the Church Papers, are required to pay for the cost involved in their publication. ³

SECTION III.—BOOKS AND OTHER PUBLICATIONS.

1.—The Text Book.

The "Text Book," published in English at Bethlehem, Pa., and in German, under the title "Die Losungen," at Watertown, Wis., is an annual publication of the Moravian Church since the year 1731. It is published in different countries and in seven languages. Its use has spread far beyond denominational bounds. It contains, for each day, a watch-word drawn from the Old Testament and a doctrinal text from the New Testament, with an appropriate hymn-verse added to each text, selected from our own publications. The American editions contain an appendix with much historical, statistical and other valuable information regarding the Church in a concise form. It is important that Pastors and Elders should use their influence to introduce the "Text Book" into every family. ⁴

2.—The Liturgy and Hymns.

The "Liturgy and Hymns," published by authority of the Synods of 1870 and 1873, is the official Liturgy and Hymn Book of the American Province for use in all the Congregations. ⁵

3.—New Liturgy and Hymns.

The publication of a new "Hymnal and Liturgies" was ordered by the Synod of 1913, which appointed a Committee of nine to prepare and publish the same. The Committee was instructed to report the results of its work to the next Synod, giving a definite outline of the plans, with a view to the publication of the proposed new Hymnal as promptly as possible thereafter. This Hymnal was published in 1924. ⁶

4.—The German Hymn Book.

- 1 The German Hymn Book with liturgies was published by authority of the Synod of 1884 for use in all our American German speaking Congregations.

5.—The Offices of Worship and Hymns.

- 2 "The Offices of Worship and Hymns," published by authority of the Synod of 1888 is urgently recommended for use in all our Sunday-schools and Young Peoples' Societies, conducted in the English language. The Synod of 1903 referred the question of adding our Church Liturgies to this book to the Provincial Elders' Conference, with power to act. The new edition appeared at the beginning of 1908.

6.—The Passion Week Manual.

- 3 "The Passion Week Manual," published both in English and German, is issued by synodal authority for use at the services of the Passion Week and for private reading.

7.—Catechisms.

- 4 1. Our English and German Catechisms are published in a smaller and a larger form, by authority of the Synod of 1893, for the instruction of our youth and their preparation for Confirmation.
- 5 2. Synod authorizes the Provincial Elders' Conference to appoint some suitable person to revise both the Larger and Smaller German Catechisms before another edition of these Catechisms be issued, in order to eliminate the typographical errors contained in the present edition, and to make any desirable changes as to form.

8.—The Moravian Manual.

- 6 "The Moravian Manual," published in English and German by authority of the Synod of 1898, is comprehensive and is recommended to all seeking information in regard to the Church.

9.—American Moravian Almanac Recommended.

- 7 Synod recommends to the Provincial Elders' Conference the publication of an annual "American Moravian Almanac," similar to the annual Almanacs of the British and Continental Provinces.

10.—Moravian Literature.

- 8 In addition to the above, it is here pointed out that the Literature of the Moravian Church, in English, German and other languages, including histories of the Ancient and Renewed Unitas Fratrum, histories of Missions, periodicals and works

of general information, is exceedingly rich and comprehensive. The Unity's Archives at Herrnhut in Saxony, the Provincial Archives and Malin Library at Bethlehem, Pa., and the Archives of the British Province in London, contain many rare books and manuscripts that may at any time be consulted. Church Literature, or information pertaining thereto, will be adequately supplied through the Moravian publication houses in Herrnhut, Bethlehem and London.

SECTION IV.—THE PROVINCIAL ARCHIVES.

1. The Provincial Archives at Bethlehem, Pa., consolidated ¹ by order of the Synod of 1888 with those of the Moravian Church at Bethlehem, are entrusted to the keeping of that Church. The Provincial Elders' Conference in conjunction with the Trustees of the Bethlehem Congregation shall appoint the Archivist and formulate and enforce rules in regard to the use of the Archives.

2. The Provincial Elders' Conference shall confer with the surviving members of the Archive Building Committee and completely reorganize the Committee as soon as possible, and this newly constituted Committee shall secure plans and estimates for an adequate Archive Building, and appoint a Committee which shall secure funds by subscription for the erection of such a building. — *For Agreement between the*

CHAPTER X.

THE LARGER LIFE MOVEMENT.

"Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive'."—Acts 20:35.

SECTION I.—SCOPE AND PURPOSE.

1. Synodal Approval.—Synod approves the launching of ³ the Larger Life Movement; it authorizes the Larger Life Movement Committee to continue; it gives synodal standing to the projected "American Society in Aid of Moravian Missions"; and adopts such a financial goal as may seem desirable to the end that the plan of the Larger Life Movement Committee may be possible in its entirety.

2.—Prayer Union.—Believing that prayer must be a fore- ⁴ runner of the great hopes of our Church for an overpowering visitation of the Holy Spirit, Synod gives official standing to the Moravian Prayer Union. The guidance of our Head and Master must constantly be sought in the effort to learn how to pray and how to pray the prayer of the righteous which availeth much, and prayer without ceasing must be the great

objective of every Congregation throughout the Province and of every individual of the entire Church membership.

- 1 3.—Campaign on Stewardship.—a. Christ having enjoined upon us to seek first the Kingdom of God and His righteousness, that all these things shall be added unto us, and it behooving us to dedicate ourselves body, soul, spirit and property to the cause of Christ, and believing that the study of how to distribute tithes wisely and equitably is one of the blessings attendant upon the acceptance of systematic and proportionate beneficence, Synod authorizes the plan for a continuation of the campaign on stewardship, and urges a more intensified campaign in this matter in its relation to greater consecration in the life of our Church.
- 2 b. Synod recommends a house to house canvass in every Congregation for the purpose of spreading the principle of tithing and proportionate giving.
- 3 4.—Diaspora Department.—Since a large number of Moravians, who have in past years been obliged to sever their connection with the Moravian Church, due to removal and other causes, but still retain a deep interest in the Church of their fathers, and since it is desirable to keep these former members and the non-resident members of our Congregations in touch with the Moravian Church at large, Synod urges our Ministers and the laity to put forth earnest efforts to gather the names and addresses of former Moravians and non-resident members of our Congregations and send them to the Executive Secretary of the Diaspora Department of the Larger Life Movement.

SECTION II.—THE LARGER LIFE FOUNDATION.

- 4 1.—Amount of the Fund.—A Larger Life Foundation of Seven Hundred and Fifty Thousand Dollars shall be established.
- 5 2.—The Larger Life Committee.—The Larger Life Foundation Committee shall consist of eleven members elected by Synod, five of whom shall be clergymen and six laymen, who shall effect their own organization and lay all plans for the gathering of the funds for the Foundation. Their expenses shall be met either by guarantors or out of the funds collected.
- 6 3.—Trustees.—a. The Larger Life Fund shall be administered by a Board of Trustees, elected by the Provincial Synod, which shall consist of seven laymen, with the Provincial Elders' Conference acting as advisory members.
- 7 b. The Provincial Elders' Conference, acting in conjunction with the Advisory Finance Board, shall take all necessary steps to have the Larger Life Foundation incorporated under the

name of "The Trustees of the Moravian Larger Life Foundation."

c. The members of the Moravian Larger Life Foundation Committee and of the Board of Trustees of the Moravian Larger Life Foundation are given full authority to fill any vacancies that may occur between meetings of the Provincial Synod.

4.—Distribution of Income.—The income of this Fund shall be distributed as follows:—

2-15 to the Society for Propagating the Gospel, for Foreign Mission Emergencies.

1-15 to the Provincial Board of Church Extension, to be added to the income of the Provincial Church Extension Fund.

1-15 to the Provincial Board of Church Extension, to be added to the income of the Old Church Extension Fund.

4-15 to the Provincial Joint Board, to be added to the income of the Sustentation Fund.

1-15 to the Provincial Administration Account, for Publications.

2-15 to the Moravian College and Theological Seminary.

1-15 to the Moravian College and Seminary for Women.

1-15 to Linden Hall Seminary.

1-15 to Nazareth Hall.

1-15 to the Western Old Peoples's Home and Orphanage, and the Western Moravian Students' Home, to be divided equally between the two when, and if, established.

CHAPTER XI.

FINANCE.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."—2 Corinthians 8:9.

SECTION I.—THE JOINT BOARD.

1.—Constitution of the Joint Board.

The Provincial Synod shall elect an Advisory Board of six laymen, a majority of whom shall be chosen from the membership of those Congregations which were the principal contributors to the Sustentation Fund, namely, Bethlehem, Nazareth and Lititz. This Board, together with the Provincial Elders' Conference, shall constitute a Joint Board for the management and control of all the financial affairs of the Province not otherwise provided for, including the Sustentation Fund. In case of the death or resignation of any member of said Ad-

This is entirely too exclusive - ought to be limited to a certain number of members who actually have been donors. -

visory Board, the vacancy shall be filled by the remaining members until the next election.

2.—Meetings of the Joint Board.

- 1 The Joint Board shall meet from time to time, as may be required. Resolutions adopted or action taken by a majority vote of the Joint Board with regard to any financial matter, shall be binding upon the Provincial Elders' Conference. At these meetings a statement of the cash account shall be submitted by the Provincial Treasurer. Such part of the cash on hand, as may be deemed advisable, shall be securely invested, and such other business transacted as falls within the scope of the powers and privileges of said Board, as defined by Synod.

3.—Investments by the Joint Board.

- 2 The Provincial Synod recommends that the Joint Board take all necessary precautions in making investments. They shall make no investments in the stocks of railroads, banks and manufacturing companies. They shall reduce the amounts invested therein at present, as soon as it can be done advantageously, and invest in first mortgages on real estate and in reliable bonds of corporations.

SECTION II.—AUDITORS.

- 3 Each Provincial Synod shall elect Auditors to audit the accounts of all Institutions, Corporations and Funds under the control of the Provincial Synod, including the Sustentation Fund, the Moravian Book Shop and the Church Schools. It shall be the duty of the Joint Board to see to it that the work of auditing the accounts is executed annually. Vacancies in the Auditing Boards shall be filled by the Provincial Elders' Conference.

SECTION III.—THE SUSTENTATION FUND.

1.—Origin and Present Status.

- 4 1. The origin of the Sustentation Fund is a matter of financial history, beginning with the liberality of the Moravian Church in Germany, and of Count Zinzendorf and his family in particular. By a settlement made in the year 1771, the so-called Sustentation Diacony was created as an independent financial institution under the control of the American Province. An agent of the Unity, however, represented the General Synod in control of the property of the Unity in the American Province. There was little capital, but the receipts from Congregations were considerable. Originally the Sustentation Diacony was simply the general treasury of the Province. The Sustenta-

tion Fund proper was formed from certain moneys, credits, and properties belonging to the Province after certain settlements had been made with the Unity and with the Congregations of Bethlehem, Nazareth and Lititz, and also by the Congregations of Bethlehem and Nazareth relinquishing a part of their property and assigning it to the Province to remain unimpaired and undiminished as a permanent trust fund, to be held by the Province through the Provincial Elders' Conference as Trustees, which board became an incorporated body in the year 1851. This Sustentation Fund was created for the purpose of applying the annual income to be derived therefrom to Sustentation, and to no other purpose whatever. The capital of said fund was to remain untouched and undiminished as reported to and accepted by the Provincial Synod of 1855. A fund was also created for the same purpose by the authority of the Provincial Synod of 1861, to be called the Lititz Special Fund. This consisted of Linden Hall, a Seminary for young ladies at Lititz, Pa., and certain stocks and bonds, all given to the Province by the Congregation of Lititz, and valued at Twenty Thousand Dollars. By a settlement made by the Unity with the Continental, British and American Provinces, by the authority of the General Synod of 1857, the Northern District of the American Province was paid Twenty-five Thousand Dollars. Five Thousand Dollars of this was appropriated to the increase of the Sustentation Fund, and Twenty Thousand Dollars to the Endowment Fund of the Moravian College and Theological Seminary. The Finance Committee of the Synod of 1855 reported that the Moravian Seminary for Young Ladies at Bethlehem, Pa., and Nazareth Hall formed a part of the Sustentation Diacony, a term often used interchangeably with Sustentation Fund. This report was accepted. For many years large amounts were contributed by these Schools for the education of Ministers' children and to the general income of the Sustentation Fund. Their status, however, differed materially from that of the Sustentation Fund. They formed separate corporate bodies, their accounts were kept separately and they were not subject to the same conditions imposed by the settlements made with Bethlehem and Nazareth, or by gifts made to the fund from other sources, but were the absolute property of the Province and were used mainly for educational purposes. In 1863 Charters were granted these institutions and Linden Hall by the Legislature of the state of Pennsylvania, and the Provincial Elders' Conference became *ex-officio* the Board of Trustees of each of these institutions. By the authority of the Provincial Synod of 1893, and the courts of Pennsylvania, these Charters were so amended as to become practically new Charters, vesting the trusteeship in

separate Boards of Trustees, elected by the Provincial Synod. By the authority of the Synod of 1898, and by amendment of the Charters, the properties of the Moravian Seminary for Young Ladies at Bethlehem, and of Nazareth Hall, were transferred to the respective Boards of Trustees of said institutions to be held in trust for the Province. The amounts due to the Sustentation Fund were discharged by payments made and the transfer of certain properties in a settlement made between the Trustees of these institutions and the Trustees of the Sustentation Fund. By authority of the same Synod of 1898, the property of Linden Hall was transferred to the Trustees of said institution, in trust for the Province for a consideration of Fifteen Thousand Dollars, for which no interest was to be charged until said school was in a position to pay it, and provision having first been made to secure the Sustentation Fund against any loans of said School indorsed by the Provincial Treasurer. It was further ordered by the Synod of 1898 that these trusts shall be administered for the benefit of the said Schools themselves, and that they are no longer to be regarded as a source of revenue for the Sustentation Fund, thus making said institution pure public charities in accordance with the act of the Provincial Synod of 1893, and of the laws of the State of Pennsylvania, exempting them from taxation, but not destroying or impairing the rights of property the Sustentation Fund has in them, in case of their abandonment as educational institutions or their ownership by the Province.

1 2. The affairs of the Publication Concern, in which capital of the Sustentation Fund was invested by the authority of several Provincial Synods, were adjusted and settled by the Joint Board by the authority of the Provincial Synods of 1893 and 1898. This settlement and adjustment was reported to the Provincial Synod of 1903 and was approved by said Synod. The property of said Publication Concern remains an investment of the Sustentation Fund, and now consists only of the stock, fixtures and good-will of the Moravian Book Shop.

2 3. To these funds and properties above specified, gifts bequests and contributions from individuals, Congregations, Schools and Corporations were added at different times. On the other hand, the separation and alienation in part of the Educational Institutions for educational purposes from the other moneys, credits, estates and properties of the Sustentation Fund, as above specified, led to an impairment of the fund for other purposes than education. There were also direct and indirect losses of capital in the care, investment and management of said funds, and from the burdens placed upon them in meeting

the obligations of the Province while carrying out the purposes for which they were created for more than half a century.

4. This Fund, thus created and accumulated, after all separations, alienations and losses, direct and indirect, had been accounted for in reports to Provincial Synods, as shown by their Journals, and by the books of the Provincial Treasurer, was reported to the Provincial Synod of 1903 by the Provincial Treasurer and the Joint Board, and including whatever there may be of acquisitions and alienations since that Synod, is the Sustentation Fund of the Northren Province of the Moravian Church in America, the capital of which, in accordance with the terms on which most of it was given and in accordance with the laws of the Province, is held by the Provincial Elders' Conference and the Joint Board in trust, and must be kept unimpaired and undiminished, and its income must be applied to the pension of retired Ministers and Widows of Ministers, and the education of the children of Ministers, under the conditions laid down by Synod.

2.—Increase of the Sustentation Fund.

1.—Its Need.—Synod calls upon the Church to awaken to the fact that the Sustentation Fund is insufficient, and its increase is of vital importance. It is imperatively necessary to keep it intact, and to raise it to an amount that will enable it to meet the legitimate demands of pensions and educational privileges of Ministers' children. Strenuous efforts shall be made to raise the capital of the Sustentation Fund to Two Hundred and Fifty Thousand Dollars.

2.—Methods of Increase.—The Provincial Synod of 1903, representing the churches of the Province, pledged itself to practical co-operation, by whatever ways and means may be devised, to increase both the capital and receipts of the Sustentation Fund. The Provincial Elders' Conference is instructed annually to solicit by letter and appeal voluntary contributions for this purpose from Boards of Congregations controlling funds, from organizations in the Congregations and from members whose financial standing would justify a special personal appeal. Boards of Trustees of all our Congregations are urged to take up the matter of raising stated annual sums for this purpose by systematic contributions from the membership.

3.—Gifts and Bequests.—Gifts and bequests of any large amounts made for the Sustentation Fund shall be safely invested as funds under the names of the benefactors. Only the annual income shall be used for the purpose of Sustentation, unless the donors, or devisors direct otherwise; provided, that unless otherwise directed by the donors or devisors, such gifts or

bequests may be applied by the Joint Board to the liquidation of debts against the capital of the Sustentation Fund.

3.—Management of the Fund.

- 1 1.—Trustees.—The Provincial Elders' Conference and the Joint Board hold in trust and manage the Sustentation Fund.
- 2 2.—Principles of Management.—a. A vital principle in the management of the Sustentation Fund is that expenditures shall be within the limits of the income.
- 3 b. Provision shall be made to pay all debts for which the Fund may be liable.
- 4 c. No other than perfectly safe investments shall be made.

4.—Application of its Income.

- 5 1. The income of the Sustentation Fund was, by authority of the Provincial Synod, for many years applied to different purposes, in sustaining the work, the institutions and enterprises of the Church in the Province, providing means for its government, helping causes which were without a sufficient income, assisting weak churches and Home Missions, supplementing salaries of Ministers where they were insufficient, educating Ministers' children, supplying pensions to retired Ministers, Ministers' widows and dependent children, furnishing a Moravian education and educational privileges to the children of the Church through its schools for a reasonable compensation, and sustaining institutions and enterprises by its credit.
- 6 2. The Boarding Schools, the Moravian College and Seminary for Women at Bethlehem, Nazareth Hall and Linden Hall, were placed upon an independent financial basis by the legislation of the Provincial Synods of 1893 and 1898, and have no longer any other claim upon the Sustentation Fund to sustain their credit than the final one in case their property is exhausted. By an act of the Provincial Synod of 1881, no contributions from them to said Fund are to be expected.
- 7 3. The Moravian College and Theological Seminary for a number of years received aid from the Sustentation Fund, but on the proposal of the Faculty, the Provincial Synod ordered that all aid be discontinued, provided that the educational interests of the Seminary shall not suffer thereby. The Board of Trustees, created for said institution by authority of the Provincial Synod of 1893, was charged with its maintenance.
- 8 4. The property and business of the Moravian Book Shop, after the adjustment of its affairs by the Joint Board, remains the property of the Sustentation Fund even though it has been set aside for the purpose for which said Book Shop exists. The

Sustentation Fund may be the recipient of its income and is ultimately liable for its losses.

5. The Church Papers and Periodicals, long published by the Publication Concern, have been placed by the authority of Provincial Synod upon a financial basis independent of the Sustentation Fund, so that said Fund is not liable for any losses they may incur. ¹

6. The government of the Province and its administration, the expenses of which were largely met for a number of years by income of the Sustentation Fund, now receives no support therefrom, except only that two houses belonging to the Sustentation Fund are provided as residences of the members of the Provincial Elders' Conference at a merely nominal rent. The Provincial Synods of 1881, 1884 and 1888 declared that "The Church in this Province is able to provide and ought to provide for its own government." The Synod of 1881 further declared that "Any institution, which is or becomes a constant drain on the funds of the Sustentation Fund, shall be discontinued." The Synod of 1884 resolved that "No money shall be advanced or donated from the Sustentation Fund for the erection of churches or for the purchase of land for the use of Congregations." ²

7. Originally and for many years the income of the Sustentation Fund, including the income derived from the Boarding Schools, provided for the education of Ministers' children, under rules laid down by the Provincial Synod, until the Synod of 1881, when, owing to the condition of the Sustentation Fund, at the suggestion of the Ministers of the Province, whose children were entitled to educational privileges under said rules, the rules granting educational privileges, stipends and commutations were suspended and the following rule was adopted: "The surplus income of the Sustentation Fund, after deducting the charges for taxes, repairs, stipends, pensions and special appropriations, shall be divided equally among those children of Ministers who may, from time to time, be entitled to educational privileges under the rules hitherto in force." This rule was further modified by the Synod of 1884, which ordered that twenty per cent of the annual surplus of the receipts of the Sustentation Fund be set aside as a Reserve Fund. The Synod of 1920 enacted, still further, that only one-half of the surplus income should be paid out to the children of Ministers. ³

8. In accordance with the acts of the Provincial Synod, as found in their Journals, and above set forth, the only application of the income of the Sustentation Fund, according to the rules of the Provincial Synod remaining in force, is for the providing of pensions and stipends in accordance with the rules ⁴

*W. J. 1920 p. 264:11 -
which matters this 20-40-40-
See Journal of 1920
p. page 42.*

*what about the
other half? - for purposes.*

*Reference of 1920
p. 105 & 106*

v p 115:1

governing the same and recorded in the Section on Retirement and Pensions of the Book of Order; for providing a Reserve Fund from the annual surplus of receipts; for the payment of half of the balance of the net surplus toward the education of Ministers' children; for providing two houses for the use of the Provincial Elders' Conference at a merely nominal rent; for meeting the expenses of its business, administration and management; and for the payment of its just debts and liabilities. Said income shall be applied to no other purposes whatever.

- 1 9. No part of the income received by the Sustentation Fund from the Larger Life Foundation shall be distributed among the children of Ministers.

5.—Abstract of the Accounts.

- 2 An abstract of the accounts of the Sustentation Fund shall be published annually and copies sent to the Boards of Elders and of Trustees of each Congregation.

SECTION IV.—THE PROVINCIAL ADMINISTRATION ACCOUNT.

1.—Duty of Providing for Expenses of Government.

- 3 The Provincial Synod asserts its firm conviction that the Province is able to provide and ought to provide for the expenses of its own government.

2.—The Provincial Assessment.

- 4 The money needed for Provincial Administration shall be raised by one assessment of One Dollar per communicant member in all Congregations, to be paid annually not later than the thirty-first day of December; provided, that in the case of Congregations formed in the Northern Province among members of our Mission Provinces, who are giving evidences of love and loyalty to the Church, and doing what they can to meet the expenses of their congregational establishment, the Provincial Elders' Conference shall be given discretionary power in remitting Provincial Assessments to whatever extent may seem equitable.

3.—Delinquencies.

- 5 The Provincial Elders' Conference, in their report to District Synods, and in their annual financial report, shall make a special report of those Congregations which are delinquent.

4.—Donations to the Fund.

- 6 The Synod heartily thanks those Congregations possessing funds for the extra donations for expenses of Provincial Administration, and requests them to continue to make such dona-

tions over and above their assessments, when such help is needed.

5.—Application of Receipts.

The moneys raised for Provincial Administration shall be ¹ applied to the expenses of Provincial and District Synods, the salaries and expenses of the Provincial Elders' Conference, the expenses of the removal of Ministers and special appropriations of Synod.

6.—Estimate of Receipts and Expenditures.

To facilitate legislation at the Provincial Synod, the Standing ² Committee on Finance is requested to prepare, at an early day of the session, an estimate of the probable receipts and expenditures of the government of the Province during the ensuing synodal period.

PART THREE

THE DISTRICTS

*Adopted by
Provincial Synod
1925
Journal, 72, 73.*

CHAPTER I.

GENERAL PRINCIPLES.

"Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

- 1 1. The Moravian Church in America, Northern Province, may be divided into Districts by the Provincial Synod, the number and boundaries of which shall be determined as the Provincial Synod may deem expedient.
- 2 2. The Provincial Synod may organize District Synods in each District, invest them with legislative powers and other rights, and determine of what members they shall be composed; provided, that Congregations shall always be entitled to representation in such Synods, and every Congregation to at least one lay Delegate, and that no District Synod shall exercise any authority contrary to the enactments of the General and Provincial Synods.

CHAPTER II.

PROVINCIAL BY-LAWS.

"Go out into the highways and hedges, and constrain them to come in, that my house may be filled."—Luke 14:23.

SECTION I.—NUMBER AND BOUNDARIES OF DISTRICTS.

- 3 1. Until otherwise ordered by the Provincial Synod, the Moravian Church in America, Northern Province, shall be divided into the following Districts:—
 - a. All Congregations of the Province in the States east of the eastern boundaries of Michigan and Illinois shall constitute the Eastern District.
 - 4 b. All Congregations of the Province in the States west of the eastern boundaries of Michigan and Illinois shall constitute the Western District.
 - 5 c. The Congregations in Canada constitute the Canadian District.
- 6 2. When new Congregations are organized, the Provincial Elders' Conference shall, until otherwise determined by the

ought to be changed to read "The members of the P.E.C." to bring it into harmony with (d) - which was unanimously adopted as an amendment by Synod of 1913 (probably purposely to include P.E.C.) & Journal of 1913 p. 26, 7 d.

Provincial Synod, designate the District to which each shall belong.

SECTION II.—DISTRICT SYNODS.

1.—Responsibility.

Each District of the Province shall have a Synod of its own, preparatory and responsible to the Provincial Synod.

2.—Membership.

The following are members of District Synods:—

2

A.—By Virtue of Office.

+ a. One member of the Provincial Elders' Conference, other than the President of the District Board.

b. The Bishops residing in the District.

3

c. The members of the respective District Executive Boards.

4

d. The Ministers in active service in the District, holding office by appointment of the Provincial Elders' Conference, or by election of the Provincial Synod, *and all foreign missionaries, who may be on furlough in the District (Synod of 1930)*

B.—By Election.

a. One lay Delegate from each Home Mission Congregation.

6

+ b. One lay Delegate from each Self-supporting Congregation having less than one hundred and fifty communicant members; two Delegates when the communicants number one hundred and fifty, but less than three hundred; and one additional Delegate for each two hundred additional communicants or fraction thereof; provided, that the right to lay representation of any Congregation in a District Synod shall be contingent upon the full and complete payment of all quotas for Provincial Administration.

C.—Advisory Members.

a. The Treasurer of District Funds shall be required to attend as an advisory member, if other than a member of the District Executive Board.

b. Other brethren, who may be designated by Synod, shall be advisory members, but without a vote.

3.—Purposes of District Synods.

The purposes of District Synods shall be:—

10

a. To confirm and renew brotherly love and concord.

b. To stimulate and strengthen the minds of all in the work of the Lord.

c. To prepare material for the consideration of the Provincial Synod.

"Further details concerning the distribution and election of delegates shall be left to the discretion of each District Synod. — v. Journal 1930 p. 271.

- relating to the district itself or to congregations within the district or on all matters which are referred to it by the Prov. Synod, Prov. Boards or Institutions.
- 1 d. To legislate on ^{all} matters referred to it by the Provincial Synod, Provincial Boards or Institutions; also to deal with matters that pertain particularly to the District.

4.—Powers of District Synods.

- 2 District Synods shall have power:—

- a. To fix the time and place of its meetings; but the District Executive Board may convene it at a time and place other than originally designated. *(it shall not, however, assume office until he shall also be elected a member of P.C.B.)*
- 3 b. To elect a District Executive Board, and the President of the same, who shall be the District's nominee for membership in the Provincial Elders' Conference. *7 p 54 Sec 2 - 1, 1 -*
- 4 c. To hear and redress complaints and grievances. Appeal may be taken to the Provincial Synod.
- 5 d. To examine into and develop the work of the District.
- 6 e. To take steps towards extending the enterprises of the Church and organizing Congregations within the District.
- 7 f. To collect and publish information regarding various kinds of Church activity, to support all causes advocated by Provincial and General Synods, and to promote Christian beneficence.
- 8 g. To require reports from Provincial Boards, Institutions and Officials.
- 9 h. To require reports from the District Executive Board ~~on matters committed to that body~~, and from Congregations, and to receive memorials from ~~members of the Church and proposals from Delegates to the District Synod, discussing and formulating the same for presentation to the Provincial Synod.~~ *(congregations or individuals)*
- 10 i. To legislate on all matters pertaining to the respective Districts, to prescribe rules for the management of District finances, and to secure a faithful observance of all enactments of Synod; provided, that its legislation shall not conflict with the functions and powers of the General and Provincial Synods.

5.—Additional Regulations.

- 11 1.—Time of Meeting.—District Synods shall convene once in each District in the interval between Provincial Synods. Additional District Synods may be held at the option and expense of the Districts. The Canadian District shall be given the privilege of holding two District Synods in an inter-synodal period, if deemed necessary, after consultation between the District Executive Board and the Provincial Elders' Conference.

- 12 2.—Organization.—District Synods shall be opened by the President of the District Executive Board, but shall organize by

matters relating to the Province shall be formulated by the Dist. Synod for presentation to the Prov. Synod.

electing their own officers by ballot. They may adopt their own form of organization and Rules of Order.

3.—Duty of the Provincial Board.—It is the duty of the Provincial Elders' Conference to be represented at each District Synod by one of its members, unless circumstances prevent, when the Conference may appoint a representative. ¹

4.—Reports of Congregations.—Congregations shall report ² to the respective District Synod in writing, duly signed by the Pastor and Delegates, and answer the questions prepared by the District Executive Boards. These Boards are directed to prepare proper blanks for this purpose to be sent to all Pastors. Every Congregation shall have opportunity to make other statements in regard to its spiritual and temporal conditions, being limited in time to five minutes. The chairman of the Committee on the State of Religion is designated to receive the written reports.

5.—Expenses.—The rules enacted by the Provincial Synod ³ with regard to the traveling expenses of members of that Synod shall also apply to the members of District Synods. All expenses of District Synods are borne by the Provincial Administration Account.

SECTION III.—DISTRICT EXECUTIVE BOARDS.

1.—Rights and Duties.

The rights and duties of the District Executive Boards are ⁴ the following:—

a. To complete their organization by electing a Secretary and a Treasurer.

b. To act as the Executive of the District Synod. ⁵

c. To have charge of the development and extension of ⁶ the work in the District.

d. To make recommendations to the Provincial Elders' ⁷ Conference in connection with ministerial changes and appointments.

e. To exercise faithful care over all the Ministers ^{and congregations} of the ⁸ District under whatever synodal regulations may be in force.

f. To guard the Doctrine, Discipline, Ritual and Worship. ⁹

g. To acquaint themselves with the wants of their Districts. ¹⁰

h. To hold visitations in the churches of the District as ¹¹ occasion demands.

i. To hear complaints and grievances from the churches ¹² and Ministers of the District, to examine into the causes thereof, and to endeavor to adjust and reconcile differences. Only after

all such changes shall be initiated by the E. B. or B. D. concerned, who shall make recommendations to the P. E. C. in acc. with the provisions specified in ch. VII of the B. D. as amended by Res. 6. (v. p. 69: new margin 1)

the District Executive Board shall have rendered a decision, may appeal be made to the Provincial Elders' Conference.

- but see p 73:6 and 73:1*
- 1 j. To act in conjunction with the Provincial Board of Church Extension in the annual apportionment of funds for the Home Mission Work of the Districts.
 - 2 k. To control and distribute the Home Mission Funds apportioned to the Districts, having direct charge of the Church Extension work of the Districts, under the general supervision of the Provincial Board of Church Extension. *superior*
 - 3 ~~l.~~ *m.* To advocate in their Districts the particular causes of the same, and the general enterprises of the Church. *also as below*
 - 4 ~~m.~~ *n.* To report on their work and on the state of affairs in the Districts to the Provincial Elders' Conference, as occasion requires and to the District and Provincial Synods.
 - 5 ~~n.~~ *o.* In cases of emergency to convene the District Synod.
 - 6 ~~o.~~ *p.* To act in co-operation with the Provincial Elders' Conference in the transaction of such business, for which an acquaintance with local needs and presence on the scene qualifies them.
 - 7 ~~p.~~ *q.* To report the enactments and recommendations of District Synods to the Provincial Synod next following.
 - 8 ~~q.~~ *r.* To provide for the temporary organization of District Synods and to perform the duties of a Standing Committee on Credentials.

2.—Filling of Vacancies.

- 9 In case of a vacancy in a District Executive Board, the remaining members of the Board shall arrange for the election of a new member, in which election each minister in active service in the District shall have one vote, and the Joint Board of each Congregation in the District shall have one vote.

6. (1936) - To enter new fields of labor & to begin to organize missions; to seek new church edifices & parsonages, & to cooperate with missions in their work, to aid & encourage missions in removing intellectual & moral property, subject to the cooperation & approval of the Bd of Ch. Extension.

I. after "K"

To take advantage of every opportunity, after careful survey, to extend the work in her districts, & to inaugurate work in the cities with the ultimate view of the establishment of Russian churches.

PART FOUR

THE CONGREGATIONS

CHAPTER I.

ORGANIZATION AND GOVERNMENT.

"They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."—Acts 2:42.

SECTION I.—GENERAL PRINCIPLES.

1.—True Church of Christ.

1.—Christian Precept and Example.—Even as Christ is the ¹ central point of our teaching, so is His example the pattern for our conduct. Not without purpose is it said in Scripture, "Christ also loved the Church and gave Himself up for it, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:25, 27. Not only is the ideal of a true Church of God thus set before our eyes, but a pressing call is hereby given to each individual member of such a Church to aspire, with all his power, to be formed into the likeness of this ideal, and to follow after the sanctification without which no man shall see the Lord or be well pleasing to Him. It is true we shall never get so far that there are no longer among us any half-hearted and dead members, or that defects and frailties no longer show themselves in the faithful; in short, that we represent a perfect Church. But we can and ought to be a living Church, one in which the Spirit of Christ bears rule, victoriously opposes all strange powers and influences, and manifests itself in noble graces and gifts.

2.—Living Spirit.—A true Church of God must not only ² prove itself such in some of its members, but in the great majority; the prevailing real Church spirit must tolerate nothing that is against it, but must either drive it out, or, which is still more glorious and more after the mind of Christ, overcome it; and, by the power of grace, draw all things into the holy and blessed fellowship of the children of God. What fills us with sorrow are not only single outbreaks of sinful corruption which tend to disgrace the Church of Jesus, but the consciousness that there is in general a great lack of this living spirit among us.

2.—General Characteristics.

1.—Difference, in Form.—The Congregations of the Mora- ³

vian Church are very different in their outward form, according to their origin, location, age, and development; also according to their financial capacity to maintain themselves, and contribute towards the stability and work of the Church. A number, especially in Germany, are Moravian Settlements on the model of Herrnhut. The majority, especially of the British and American Congregations, are ordinary town and country Congregations. Each of these forms has its own value for the stability and extension of the Moravian Church. The establishment of new Congregations of every kind requires the sanction of the respective provincial authorities. When they have become self-supporting in organization and finance, they are declared by the Synod to be Congregations of the Moravian Church with full rights.

- 1 2.—Main Object the Same.—The main object of the different groups is the same, whatever form of constitution the several Congregations may adopt. The essential features are always: the care of souls, church discipline, and the rules and regulations which serve for the furthering of godly life and conduct. Although the rules and regulations should be adapted to the various circumstances in which the Congregations of the several Provinces are placed, yet they must nowhere be wanting, so that it may be seen in the Churches of the Lord that He is a God of order.
- 2 3.—Normal Principle.—The constitution of the individual Congregations of the Moravian Church is regulated by the separate Provinces. In every case, however, the normal principle must be recognized in the government of Congregations, that the brethren charged with the duties of the pastorate shall in some way be associated with the representatives of the membership of the Congregations, in a manner provided for by definite regulations, so as to guarantee joint activity in up-building the inner and external life of the Congregations.

SECTION II.—CLASSES OF CONGREGATIONS.

- 3 1. The Congregations of the American Province, North, are of two classes, namely, Self-supporting Congregations and Home Mission Congregations.
- 4 2. A Self-supporting Congregation is one that provides, either from the contributions of its membership and adherents or from the income of its own funds, without any fixed or regular aid from Provincial or District funds, an adequate salary for its Pastor and the means for the defrayal of all other expenses of its church-establishment, besides meeting its obligations to the regular causes of the Church, especially to the Provincial Administration Account.
- 5 3. A Home Mission Congregation is one that is in a forma-

tive state, unable to defray its expenses from its own resources, and consequently receives assistance from other sources. Its members are full members of the Moravian Church.

SECTION III.—ADMISSION OF CONGREGATIONS.

1. Before a Congregation can be admitted to the class of Self-supporting Congregations it shall have discharged the obligations required of said class of Congregations for at least two years previous to the convening of the Synod which is to consider its application.

2. The application for admission shall be made according to the prescribed form prepared by the Provincial Elders' Conference, which form shall require explicit statements with regard to:—

a. Kind and value of property owned by the Congregation at the time of making application.

b. The amount of indebtedness resting on the Congregation.

c. The amount of salary paid the Pastor annually for the last two years.

d. The amount raised for the expenses of the Congregation and the Church causes during the same period.

3. Such application shall have been adopted by a regularly called Church Council, and signed by the Officers of the Council, as well as by the Elders and Trustees of the Congregation before it is presented to the Synod.

4. The Provincial Elders' Conference shall have the right to permit a Congregation applying for admission to elect one lay Delegate to the Synod which is to consider its application; provided, that a Congregation has fulfilled the obligations required of a Self-supporting Congregation for at least two years.

5. A Self-supporting Congregation, that for two years has ceased to discharge the obligations required of such a Congregation, shall be returned by the Provincial Elders' Conference to the class of Home Mission Congregations, which action, however, shall be reported to the next Provincial Synod for ratification.

SECTION IV.—THE CHURCH COUNCIL.

1.—Its Function.

1. The government of each Congregation is vested in the Church Council, whose function it is to consider and determine all matters of general interest and importance, and to lay down the general rules for the management of the spiritual and tem-

poral affairs of the Congregation. The Church Council is accountable to the ~~Provincial Elders' Conference~~. *Exec. Bd of the District*

- 1 2. The Church Council, unless otherwise provided by the Charter of a Congregation, shall elect the Executive Boards of the Congregation, such as the Board of Elders and the Board of Trustees, and all Delegates to Synods, and provide for the election or appointment of all other Officers or Committees of the Congregation.

2.—Qualifications for Membership.

- 2 The qualifications for membership in the Church Council shall be determined by each Congregation; provided, that no other than communicant members in good standing be admitted, and that no rule adopted be at variance with the laws of the State or Province in which the Congregation is situated.

3.—Right of Petition.

- 3 The Church Council, the Executive Boards and every member of a Congregation have the right of petition *successively* to the ~~Provincial Elders' Conference~~ and the ~~Provincial Synod~~. *to the P.E.C.*

SECTION V.—EXECUTIVE BOARDS.

1.—Number of Boards.

- 4 1. For the management of its affairs there shall be in each Congregation two Executive Boards, namely, the Board of Elders and the Board of Trustees, which Boards, while primarily accountable to the Church Council, are subject to the super-
LB.E.B., (1906) vision of the Provincial Elders' Conference. The Pastor shall in every case be the President of the Board of Elders.
- 5 2. While the desirability of having separate Boards in each Congregation is strongly urged, a Congregation, especially when small, shall have the right to unite the functions of the two Boards in one.

2.—Eligibility for Members of Boards.

- 6 Only communicant members in good and regular standing are eligible to election as members of the Board of Elders and the Board of Trustees of a Congregation.

3.—Qualifications of Members of Boards.

- 7 1. A Congregation should conscientiously select such brethren for the office of Elder and of Trustee as possess the grace and the gifts required for the office. Especially should the Elders be men whose hearts and minds are in the work of saving souls, who are qualified to deal with souls privately, and

who are able and willing to assist the Pastor in the spiritual work of the Congregation.

2. Before an election of Elders, the Pastors shall call public attention to the nature and duties of the office. After their election they shall be solemnly inducted into their office in the presence of the Congregation.

4.—Powers and Duties of Boards.

1. The primary function of the Board of Elders and the Board of Trustees shall be to promote respectively the spiritual and the temporal welfare of the Congregation.

2. These Boards are the properly constituted executive bodies of the Church Council, vested with such rights and charged with such duties as are specified in the Rules and Regulations of the Congregation, and as the Council may from time to time refer to them.

3. In the discharge of their duties the members of the Boards shall not be influenced by selfishness and self-interest; but sincere love for the Lord and His Church, unity of the Spirit and brotherly confidence must rule in every heart.

4. It shall be the right and the duty of each member of the Boards to state his opinion on any subject freely, while his colleagues shall recognize the co-relative duty of not divulging his sentiments to others.

5. It shall be the duty of the Boards to yield each other mutual assistance and to abstain from all interference with each other.

6. When a Board has come to a decision in any matter, it shall be the duty of each member of the same to make every reasonable effort to carry the will of the Board into execution. Such decisions are binding upon every member of the Board, as well as upon every member of the Congregation. Cases, wherein all the members of a Board cannot feel satisfied with the conclusion of the majority, or wherein any member of the Congregation cannot conscientiously accept a decision of a Board, may be laid before the ~~Provincial Elders' Conference~~ for a decision.

7. Emphasis should be placed upon the function which can be discharged by the Elders of the churches in the active support of the Pastors in their pastoral duties.

5.—Joint Meetings of Boards.

When a matter of importance, or one that concerns both Boards, and requires a speedy adjustment, arises or when the two Boards are not agreed in opinion, it is advisable that both

Boards meet in a joint session for mutual consultation. At such meetings, however, a matter cannot be decided by a mere majority vote of those present, but shall require the support of the majority of the members of each Board voting separately. Should the Boards fail to agree, the matter in question shall be referred to the Provincial Elders' Conference for a decision.

SECTION VI.—MEMBERSHIP OF CONGREGATIONS.

1.—Divisions of Membership.

- 1 1. The members of a Congregation are classified as Communicants, Non-Communicants and Children.
- 2 2. Communicants are all persons who have been admitted to the Communion of the Moravian Church by authority of the Board of Elders.
- 3 3. Non-Communicants are all children of members who are above thirteen and under twenty-one years of age, and who have not been admitted to the Holy Communion.
- 4 4. The Children of the Congregation are the baptized, but unconfirmed, children under thirteen years of age of communicant members, and the children of adherents of the Congregations who have received Baptism in the Moravian Church.

2.—Character of Membership.

- 5 The Boards of Elders of Congregations, whose duty it is to decide on all cases of admission, dismissal and exclusion of members, are enjoined to exercise the greatest care in the admission of new members. They should make a thorough examination of the candidates for reception with regard to their sincerity, and secure, as far as possible, a membership that has met with a change of heart.

3.—Admission of Members.

- 6 1. Individuals can claim membership in the Moravian Church only by virtue of their connection with some regularly recognized Moravian Congregation.
- 7 2. Children are formally received into the Congregation by Baptism, in which connection their names are placed on the rolls of the Church Catalog.
- 8 3. When both parents are received, all their baptized children under thirteen years of age are received with them. In cases when only one of the parents is received, the same rule shall apply, unless it be the expressed wish of the parents that their children shall not be so regarded.
- 9 4. All unbaptized persons to be received into communicant membership, are received on confession of faith by Adult Bap-

1.sm. Persons baptized in infancy are received on confession of faith by Confirmation.

5. Communicant members from other denominations are received at a public service by the right hand of fellowship, after the Letter of Dismissal presented has received favorable consideration on the part of the Elders. In cases where no Letter of Dismissal can be furnished, it shall be the duty of the Board to decide the question of their reception and the manner of it. They may require a confession of faith. ¹

6. Communicant members from other Moravian Congregations need not be received publicly. After the Letter of Dismissal has received favorable consideration on the part of the Board of Elders, the names of such are placed on the rolls of the Church Catalog, of which action public announcement is made. ²

7. The re-admission of members need not take place in public. A public announcement of such action of the Elders shall be sufficient. The term "re-admission" shall apply to all applicants who were formerly connected with the Congregation, and who at the time of making application are not members of any Church. ³

8. All exceptional cases connected with the admission of members must be referred to the Provincial Elders' Conference for a decision. ⁴

4.—Removal of Members.

1. All members in good standing removing from a Congregation shall upon request be provided with Letters of Dismissal by the Board of Elders. In dismissing members, the form prepared by the Provincial Elders' Conference, or the form of an individual Congregation authorized by the Conference, shall be used. ⁵

2. When members remove to places where there are Moravian Congregations, their pastors are required to notify the Pastors of those Congregations, and furnish them with the names of such members. ⁶

3. It is urged upon all members removing to localities where there are Moravian Congregations that they take with them Letters of Dismissal to such Congregations. ⁷

4. Pastors, when sending in their annual report, are required to furnish the Provincial Elders' Conference with the names and post-office addresses of all the members who during the year have moved from their Congregations to places where no Moravian Congregations exist, together with such other information as they may deem proper. ⁸

4 L.C.B.

5.—Non-Resident Members.

- 1 Members residing at a distance from their Congregations are expected to keep up their connection with them by correspondence with their Pastors, and by forwarding to the proper official all church dues and contributions for the stated causes of the Church.

SECTION VII.—CHURCH RECORDS.

- 2 1. The Pastor of every Congregation shall, in separate books procured for that purpose, carefully keep the following records, which records shall in every case be kept according to the rules laid down by the Provincial Synod:—
- 3 a. The Register shall contain a reliable record of all Baptisms, Confirmations, Receptions of Communicants, Marriages, Funerals, Removals and Dismissals, and Ordinations. The entries of the Register must be made according to the printed instructions furnished with the same.
- 4 b. The Catalog shall contain the names of the entire membership, divided into the required classes, and the accompanying data prescribed by the forms and printed instructions.
- 5 c. The Diary shall contain a record of the most important occurrences in the life of the Congregation; such official and pastoral work as is not recorded in the Register; and all meetings and services, if no special record of such meetings and services is kept in a separate book. Pastors are expected to keep an accurate record of the attendance at the services.
- 6 2. The blanks for the annual statistical reports of Congregations shall contain the following questions, which each Pastor shall answer in writing by "Yes" or "No":—
- 7 "Have you kept, according to the rules adopted by the Provincial Synod, the Register? the Catalog? the Diary?"
- 8 3. The Bookshop shall keep in stock for sale, books printed and ruled for use as Church records, which our Congregations are requested to procure.
- 9 4. Every Pastor is expected to care for the records and other documents of the Congregation which he serves.

SECTION VIII.—REPORTS OF CONGREGATIONS.

- 10 1. Every Congregation shall require its Treasurer to submit to the Church Council an annual written statement of its finances.
- 11 2. The Pastors of the Province shall semi-annually, or oftener, if circumstances warrant, send to the Provincial Elders' Con-

one copy to be forwarded to the D.C.B. concerned,
ference, a brief statement of the general progress of their work in its spiritual and temporal aspects. 3.

3. In the last month of each year the Provincial Elders' Conference shall send to the Pastor of each Congregation ¹ two blanks for the statistical report concerning the pastoral charge on the last day of the year, all copies to be correctly filled out by the Pastor and signed by the Elders and Trustees, one copy to be filed with the records of the Congregation, and the ~~other~~ ^{needed} to be forwarded to the Provincial Elders' Conference not later than the last day of the following January. This blank shall call for such information as to membership, finances, activities and spiritual conditions as may be deemed desirable. The report as to membership shall be the basis for quotas and synodal representation for the year that follows.

SECTION IX.—CHURCH PROPERTY.

1.—Claims, Liabilities and Title-Deeds.

1. The individual members of a Congregation are not in any way entitled to a claim upon its property, nor are they subject to liability for its debts. 2

2. The claim of a Congregation upon the property held in its name shall be null and void whenever it expressly or virtually severs its connection with the Moravian Church. 3

3. No Congregation shall make any change in the title-deeds of its real estate without the permission of the Provincial Elders' Conference. *consultation with D.C.B. and* 4

4. The Provincial Elders' Conference is instructed to require that all titles to Church property acquired by Congregations shall be vested in its corporation. The deeds drawn shall contain the following provisions: (1) That such titles are held ~~in trust~~ for each Congregation; (2) that, if a Congregation in charge of such property ceases to exist or ceases to be a Moravian organization, the title shall become absolute; and (3) that the Provincial Elders' Conference shall in nowise be held responsible for the payment of any debts resting on the property, or for any improvements thereafter to be made. 5

5. Should a Congregation fail to vest the title-deeds of its property in the Provincial Elders' Conference, said Conference shall take a mortgage on such property for the amount of the contributions raised in the Province to assist in its acquisition; provided, that no interest be charged upon said mortgage, and that the enforcement of said provision be left to the discretion of the Conference. 6

6. No Home Mission Congregation shall receive any aid 7

from Provincial Funds unless the title to its property is vested as required by the Provincial Synod.

2.—Erection of Church Buildings.

- 1 1. No Home Mission Congregation shall erect or acquire a church edifice or parsonage without the consent of the Provincial Board of Church Extension.
- 2 2. Home Mission Congregations shall be required to lay before the Provincial Board of Church Extension for approval plans of every proposed building and estimates of the cost, which Board shall have the right to reject any plan that may be found unnecessarily expensive, or otherwise unsuitable.

3.—Dedication of Church Edifices.

- 3 1. No church edifice shall be dedicated until the Pastor and the Executive Boards of the Congregation shall have notified the Provincial Elders' Conference that all expenses incurred in erecting or acquiring the same have been paid or secured by written guarantee by the members of the Official Boards, whereupon the Conference shall formally authorize the dedication.
- 4 2. If the expenses incurred in erecting or acquiring a church edifice have not been fully paid or secured by written guarantee by the members of the Official Boards, a public opening may take place after the Provincial Elders' Conference shall have been properly notified and after the Conference shall have given its authorization; provided, that said authorization shall distinctly state that, if at such opening the amount still unpaid be collected or pledged, the formal dedication may at once take place.

4.—Providing and Furnishing Parsonages.

- 5 It shall be required of every Congregation having a resident Pastor to provide him with a parsonage with at least a majority of the rooms furnished.

SECTION X.—INCORPORATION OF CONGREGATIONS.

- 6 No Congregation shall apply for incorporation by law without the consent of the Provincial Elders' Conference, which consent shall be given only when, in the articles of incorporation, due regard is paid to the principles and regulations of the Moravian Church, a clause therein directly asserting that nothing shall be taught or done in the Congregation contrary to the principles and regulations of the said Church.

CHAPTER II.

DISCIPLINE.

"Whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof."—1 Corinthians 12:26, 27.

SECTION I.—PRINCIPLES.

1.—Meaning.—In common with the Ancient Brethren, we understand by the word Discipline, in its wider sense, a faithful care of souls by means of public instruction and private conversation with individuals, or the training of the individual members of the Church for their high calling as followers of the Lord Jesus Christ, which is effected by means of the various regulations and institutions of the Church. In its more restricted sense, the word Discipline designates the special corrective measures applied for the restoration of erring members.

2.—Twofold Object.—The first object of Discipline is the welfare of the Church as a community. The true interest of the whole must ever be kept in view by fostering and maintaining earnest Christian life and practice in every Congregation. It must, therefore, be the constant endeavor of each Congregation to check every form of corruption at once when its presence is first felt, and to remove betimes what may tend to lead souls astray. The second object of Discipline is the spiritual welfare of the individual members of the Church, who are in danger of yielding in one way or another to the temptations of sin. Our efforts must consequently be directed toward preserving those who stumble from falling and giving offense, keeping every member in the right way and bringing back those who have gone astray.

3.—Care of Souls.—It is, in the first instance, the task of the Ministers to exercise Church Discipline, partly through public preaching of the Word, partly by means of the special care of individual souls. This care of souls belongs so essentially to the idea of a Christian Church that no church member is exempt from it, whatever his station may be. And it may be rightly required of the brethren and sisters that they readily and willingly accept what is done in this respect by the Pastor. Whoever withdraws entirely from this brotherly care of souls, thereby proves that he is no true member of the Church, and must give account to God. Ezek. 33:9. But Pastors, remembering what great responsibility they would assume, if they were negligent in this important part of their calling, should minister with the greatest conscientiousness. They must care for the souls entrusted to them, and above all, with careful love, go after such as fail and go astray. Yet they must not be slow, from fear of man or desire to please, to show firmness where needful; they must rather, with

the justice and impartiality commanded by the Holy Scriptures, act undismayed on all sides. Yet, with all needful firmness, let admonitions be always in the spirit of true love and humility. Let them speak as a brother to a brother. A brotherly word from the heart of one, to whom the welfare of each soul committed to him is an object of loving care, will find entrance; it will not embitter, but prove a blessing.

- 1 4.—Support from Congregation.—In this it is of great importance that Pastors should receive the strongest support from the Congregation, especially where they have to take firm measures. But, even when this is not forthcoming in the right way, Discipline must not be suspended or relaxed as long as we form a distinct church community, which means to bear the character of a Church of Christ. If Discipline be loosely exercised in the Church, the knowledge and comprehension of its divine calling, and therewith its inner life, will be weakened.
- 2 5.—Mutual Help of Members.—But beside the official care of souls, there must not be wanting, in a Christian Church, the mutual brotherly admonition and correction by individual members among themselves. "If a man be overtaken in any trespass," or seem to be in a doubtful state of heart, "restore such a one in a spirit of meekness." Gal. 6:1. A good word in due season, even though it be earnest and reproving, is then in place, and many a spiritual injury may be averted before it spreads further. A brother has thereby been won. This mutual admonition and correction, like that of the Pastor, may attain its object, our neighbor's improvement, only when that love has sway, which "suffereth long and is kind, which vaunteth not itself, seeking not its own, is not provoked, and taketh not account of evil." 1 Cor. 13:4, 5. Carnal zeal and acting in our own strength may, on the other hand, do much harm.
- 3 6.—Discipline Essential.—As once in the Ancient Brethren's Church, so in the Brethren's Church of the present day, a holy Discipline shall be deemed essential to the maintenance and spiritual growth of the Church.

SECTION II.—DEGREES OF DISCIPLINE.

- 4 1.—Private Reproof.—The First Degree is private reproof and correction by the Pastor or the Elders. Should this fail of the desired effect,
- 5 2.—Suspension from the Lord's Supper.—The Second Degree must be applied by citing delinquents into the presence of the Pastor and Elders, who are to admonish them faithfully and in love. A stubborn refusal to meet the Elders, at once forfeits membership. When in the exercise of this Degree of Discipline, immediate reformation is not attained, the Board of Elders may exer-

cise the milder Discipline of Suspension from the Holy Communion, unless, in their estimation, the offense is so flagrant as to require the application of

3.—Exclusion from the Church.—The Third Degree of Discipline, which is Exclusion from Church-fellowship. This degree is applied to such as persist in disregarding established rules, despise all admonition, exert an injurious influence, and become seducers of others.

SECTION III.—MODE OF EXERCISING DISCIPLINE.

1. Pastors and Boards of Elders must faithfully carry out the Discipline of the Church, which duty is to be performed in all cases in the spirit of patience, meekness and love. Each case under consideration must be thoroughly examined to ascertain the full truth, and such corrective measures must be adopted as will prove most beneficial to the individual concerned.

2. Those charged with the exercise of Discipline must see to it that persons applying for admission from other Moravian Congregations or from Congregations of other denominations are actually in good standing in the same, and if not, that they first prove the sincerity of their profession before they are received.

3. When transgressions occur in the Congregation which cannot be passed over in silence, but render it necessary that information should be given to the Pastor or the Elders, it shall be the duty of every member who has knowledge of things that are improper or culpable, to make a prompt, open and truthful disclosure of the same to those who are charged with the exercise of Discipline. Yet this must never degenerate into malicious tale-bearing or slander, which in the Holy Scriptures are reckoned among grievous sins.

4. Should it be necessary to prove the truth of an accusation, the name of the person making the same must not be concealed from the person accused. In case the latter wishes it, opportunity must be given for both to appear together before the Pastor. A Pastor may at once decline to entertain any complaint against another member, unless the accuser shall agree, in case it be required, personally to confront the accused.

SECTION IV.—CHURCH RULES.

1. Every Congregation must profess adherence to a written or printed agreement, containing the "Brotherly Agreement" and other fundamental articles of its Constitution, besides such additional Rules and Regulations as may be necessary, which agreement must in every particular be in full accord with the principles and regulations of the Synods exercising authority over the Congregations.

- 1 2. A Congregation shall be at liberty either to prepare a draft of its Rules and Regulations, or to request the Provincial Elders' Conference to furnish such a draft. In the former case the draft must be laid before the Provincial Elders' Conference for its sanction, and when said sanction shall have been given, the Rules and Regulations shall be ready for the signatures of the communicant members of the Congregation. Signing these Rules and Regulations shall be obligatory upon candidates for membership in all of our Congregations.
- 2 3. Pastors are instructed to see to it that every communicant member is provided without delay with a copy of the "Brotherly Agreement," and such other Rules and Regulations as the Congregations may adopt for their government. The Brotherly Agreement, in the revised form adopted by the Congregation at Bethlehem, Pa., is found in Part Five of the Book of Order. For a "Sample of a Handbook of a Local Congregation," see Appendix II.

SECTION V.—OBJECTIONABLE DOCTRINAL VIEWS.

- 3 1.—Exercise of Discipline.—Boards of Elders are fully authorized and required to exercise Discipline on those who hold erroneous or unscriptural views on doctrinal points, even to the extent of exclusion from church-fellowship, if, in their opinion, the case demands it; provided, that there be reserved for the aggrieved person the right of appeal to the Provincial Elders' Conference. *Successively to the B. C. B. and*
- 4 2.—Declaration of the Synod of 1913.—a. In these testing times Synod most heartily re-affirms and renews its faith in the Atonement, in the real substitution of Christ for the sinner on the cross, the substitution of Christ for self in the heart, the manifestation of Christ in and through believers as the power all sufficient for the redemption of the world, and our reliance on Christ as our Chief Elder unlimited and unhampered in His power in the world except by our weak faith.
- 5 b. Synod attaches no undue importance to the fewness of the numbers who walk in the straight and narrow way, knowing that many will ever love darkness rather than light, because their deeds are evil, and, therefore, with undiminished zeal does it continue to show forth Christ and rejoice even over the few who are chosen, whose names are written in the Lamb's Book of Life.
- 6 c. Since it is our chief glory to show forth the Lord, Synod deplores and condemns the all too common practice of substituting culture, natural evolution, human methods and philosophies in the place of Christ the Saviour, and re-affirms its entire dependence on Christ and Him Crucified as the one hope of the Church and that we proclaim no other Gospel.

SECTION VI.—WORLDLY AMUSEMENTS.

1. A life in accord not only with the commandments of God, ¹ but also with the customs of His house, is characteristic of a true brother or sister. Such a life demands that we hold aloof from all things which could lead to spiritual harm, or give offence to others, and that we do not conform to this world in its pursuits and customs.

2. In regard to worldly pleasures and amusements, while ² giving no directions in detail, we declare most emphatically that worldly-mindedness and vanity, as well as the love of gain and pleasure, are not to be regarded with indifference and must never obtain entrance among us. These things do not harmonize with the true spirit of the Church of Christ, but exert an injurious influence, turning its members away from that noble simplicity, which must continue to remain its fundamental characteristic.

3. It must be our constant aim to walk soberly in all things. ³ In matters of dress, domestic arrangements and mode of living, we should desire to avoid everything that exceeds the bounds of simplicity. Whatever must be described as a needless expense, or as extravagant, or whatever is opposed to the sense of propriety, is an evidence of a vain and worldly disposition, and must, therefore, be resisted in our midst. In general, it should be our desire to avoid everything, respecting which there may be a doubt as to whether it is allowable to a child of God, and which might easily give offence to the weak. 1 Tim. 2:8-19; 1 Peter 3:1-4; 1 Cor. 6:19, 20; Rom. 12:1, 22; Jas. 4:4; 1 John 2:15-17; Matt. 6:24.

4. In the matter of amusements, single precepts cannot al- ⁴ ways be given. The letter of the law is not enough. There is need of the quickening Spirit which mortifies the deeds of the body, and impresses on our whole conduct the stamp of sanctification. If this spirit rules in our Congregations, public opinion, sanctified by it, will be able to resist the entrance of a worldly spirit more than all precepts. This will be the strongest Church Discipline, administered not by Boards or Pastors, but by the Church itself.

5. Pastors are earnestly requested to preach the Word of ⁵ God more closely and fervently with reference to the Christian duty of abstaining from all pleasures that are questionable, and of consistency in life and conversation, in order to exert an influence for good by avoiding even the appearance of evil.

6. The Provincial Synod urges the members of the Church, ⁶ especially parents and young people, to abstain from all amusements and pleasures which interfere with personal devotion to Christ.

7. Synod re-affirms its unqualified adherence to the princi- ⁷ ples laid down on this subject in our "Brotherly Agreement," and

exhorts all our people to remember that "whatsoever is not of faith is sin," and "that no man should put a stumbling-block in his brother's way."

SECTION VII.—INTEMPERANCE.

- 1 1. More harmful in its consequences than the love of pleasure is intemperance in the use of strong drink, as making men in a special degree the servants of sin. Therefore, as far as each in his station is able, we will put away everything which may in this manner become an occasion of seduction, and will give timely and diligent admonition and warning where we see anyone falling into this sin.
- 2 2. Intemperance in the use of intoxicating liquors renders men in a special degree the servants of sin, and thereby thousands are yearly brought to utter ruin of body and soul. The Moravian Church, therefore, gives its most hearty support to all proper measures for the suppression of intemperance, and of the manufacture and sale of intoxicants. Pastors are urged to preach the Word of God with direct reference to this form of sin, as occasion requires, and the formation of associations for raising the standard of public opinion and for effecting reforms in this respect is earnestly recommended. The carrying on of traffic in intoxicating liquor is to be regarded as inconsistent with Church-membership, and personal abstinence from the use of intoxicants as a beverage is urged upon all members of the Church.
- 3 3. The Moravian Church rejoices in the splendid achievements of the National Anti-Saloon League; approves its aims and methods, and pledges to it its support in the effort to destroy that arch-enemy of our Christian civilization, the saloon; bespeaks the alliance of our Churches in its efforts to promote temperance and suppress the liquor traffic; and, in its emphatic condemnation of this traffic in strong drink, it includes, with unsparing hostility, the hotel bar and the wine-room of the social club.
- 4 4. The manufacture and sale of intoxicating beverages is now forbidden by the law of the land, constitutionally enacted by Congress.

SECTION VIII.—SUNDAY OBSERVANCE.

- 5 1. We read in Gen. 2:2, 3: "And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made." On this Divine act was founded the law of the Old Covenant in which God commanded His people to desist from every earthly labor on the seventh day of the week, and to hallow it to the Lord. Exod.

20:8-11. And on this two-fold Divine testimony, combined with the completion of the second creation by the Resurrection of Jesus Christ and the outpouring of the Holy Spirit, rests the Christian celebration of Sunday. With the whole Christian Church we celebrate the Resurrection of Jesus Christ on the first day of the week, as a day of rest hallowed to the Lord, on which man for his temporal and eternal welfare is to gain new strength of body and mind for his daily earthly work, but above all is to be encouraged to lift up his heart anew to the Lord, and be filled with the powers of eternal life.

2. Sunday is, therefore, specially worthy of reverence, and important as the weekly recurring memorial day of the Redemption wrought through Jesus Christ. It is to be hallowed among us as the Lord's Day, through the public preaching of the Word of God—that is, the word of reconciliation, about which no Sunday should be silent—and also by diligent use of the day for quiet meditation, as given us for building up ourselves on our most holy faith. We, therefore, disapprove of indulging in amusements on Sunday which interfere with edification and worship.

3. Since the individual has to consider not himself only, but also those around him, and the Christian Church of which he is a member, and since also in many countries legal ordinances exist in regard to Sunday rest, we must all the more declare it inadmissible that work should be carried on by our members on Sundays in workshops and business. The Board of Elders should watch over the maintenance of this good rule.

4. From their earliest years our children should receive an impression of the high purpose of Sunday, and when they are old enough should be taken by their parents or teachers to the public service; but in early years a special Children's Meeting or Sunday-school is better adapted to them.

5. Pastors, Sunday-school workers and parents are requested to impress upon the minds of those in their charge, both old and young, the duty and importance of keeping holy the Sabbath Day, and of opposing all the evil influences which are brought to bear against this sacred institution.

6. All members of the Church are admonished to abstain from all unnecessary travel, as well as from frequenting public houses on the Sabbath. They are, further, exhorted to avoid the very appearance of an habitual neglect of the public services of the sanctuary on that day, and to be careful that the recreations indulged in on the same be innocent and interfere neither with their own attendance nor with that of others on divine worship.

SECTION IX.—DIVORCE.

1. The only ground for the divorce of married persons recog-

nized by the Moravian Church is that expressed in the words of our Lord Jesus Christ. Math. 5:32; 19:9; Mark 10:11, 12; Luke 16:18.

- 1 2. Pastors are not permitted to officiate at the marriage of divorced persons, knowing them to be such, unless they are assured that such persons, as the innocent parties, have secured a divorce on the ground on which it is sanctioned by the teaching of Christ.

SECTION X.—SECRET SOCIETIES.

- 2 Every Congregation shall be at liberty to frame its own rules with respect to secret societies in such a way as local conditions necessitate.

SECTION XI.—INSTRUCTION IN THE DISCIPLINE.

- 3 It shall be the duty of Pastors and Elders to make themselves and the members of their Congregations fully acquainted with the Discipline of the Church. With this end in view it is recommended that Pastors, once every year, read to their Congregations the Chapter on Discipline in the Book of Order of the Province, and preach a sermon on said subject. The Provincial Elders' Conference shall annually direct the attention of Pastors and Church Boards to this injunction.

CHAPTER III.

PUBLIC WORSHIP.

"One thing have I asked of Jehovah, that will I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple."—Psalm 27:4.

SECTION I.—THE BLESSINGS OF WORSHIP.

- 4 1. All services must be characterized by the simplicity which speaks directly to the heart. The blessing of such services depends upon the leader having the unction of the Spirit, and also upon all present entering heartily into sermon, hymn and prayer, and whatever is done in the name of the Lord.
- 5 2. In order to awaken and increase the participation of the Congregation in our beautiful services, it is most important that they be not treated mechanically. Ministers should earnestly seek to enliven them and make them impressive for mind and heart. If they are themselves animated by the spirit of the sanctuary, if they are borne up by the intercession of the Congregation whenever they meet for edification by address, singing or prayer, and if they rightly grasp the true character of each class of meetings and of each festival, and bring it home

to their hearers, they will succeed in gathering around them all those who feel the need of real spiritual edification.

3. It is true that the best liturgical arrangements cannot ¹ increase a taste for the meetings, if the inner life is lacking in the members of the Congregation. But since the meetings are a blessed means for awakening and sustaining the inner life, none should let either sloth or indifference or earthly business keep them from taking part in the meetings. In this it is the duty of all Servants of the Church to set a good example. But it would also be well if all the members, who know from experience the blessing of the meetings, would band together not only themselves to be diligent in their attendance, but also, by friendly persuasion, to lead others to the same. The greater the number of those who do this the more the blessing of fellowship will be understood. This blessing of fellowship is, however, not merely an animating joy filling individual souls, but it is the foundation on which mutual brotherly love becomes more hearty, deep and living.

SECTION II.—ORDER OF WORSHIP AND LITURGICAL PRINCIPLES.

1. The variety and wealth of our Liturgies and Litanies ² for Divine Worship belong to the essential peculiarities of the Moravian Church. While complete uniformity in everything connected therewith is neither possible nor to be desired, whether throughout the entire Unity or within the several Provinces, yet the agreement in these forms of worship, as to features of chief importance, constitutes one of the strongest links that bind us together as a Church. It is, therefore, necessary that we should, as far as possible, continue to uphold this agreement in our arrangements for public worship.

2. All our Liturgies and Litanies should exemplify the ³ spirit of a living Church of Christ, and by them again the same spirit should daily be renewed and strengthened in the individual members. Therefore, the essence and the soul of our meetings is not to be found in the form, beautiful and attractive as that should ever be, but rather in the religion of the heart, which is expressed in the form.

3. Regulations belonging to our Ritual must never be al- ⁴ lowed to become a dead letter, or to degenerate into dry, cold form. It is rather a principle of our Church to be highly esteemed, that we have and shall maintain the liberty to introduce changes and improvements in our Ritual as circumstances may require.

4. Every Minister presiding at a service must be at liberty, ⁵

in unessential points connected with the Ritual, to act as the Spirit may move him; for instance, to introduce a prayer or a portion of Scripture, according to the words of the Apostle, "Quench not the Spirit." Yet in such matters he must also have regard for the wishes of the Congregation. In reference to the more important alterations in the mode of conducting the services, the Congregation also has a right to be heard.

SECTION III.—RULES GOVERNING THE USE OF THE RITUAL.

- 1 1. As substantial uniformity in the use of the Ritual of the Church constitutes one of the strongest bonds of union, our Pastors are expected to conduct the regular, as well as the special services in their churches according to the liturgical principles and rules established by the Church, and to use the regularly prescribed liturgical forms at the appointed time.
- 2 2. All our Congregations are instructed to use our Church Litany, steadily engaging therein with due reverence and unction.
- 3 3. It shall be the recognized rule, that whenever the regular Sunday Litanies are used, they are prayed in connection with the sermon.
- 4 4. As one of the objects of a Litany is to secure for the Congregation a fuller participation in the services of the sanctuary, our Congregations are urged to respond heartily to all liturgical petitions.

SECTION IV.—CHURCH MUSIC.

- 5 1. The great influence of music upon the devotion and edification of the Congregation ought ever to be borne in mind. All the more, is it necessary that it should be wisely and judiciously directed in accordance with the spirit of the Church. When the music, however artistic, beautiful and sublime, improperly intrudes itself, as though it were of the first importance and itself the chief object of the service, its effect is not to edify, but rather to do harm and to disturb. Only such compositions should, therefore, be chosen as are characterized by true beauty, and especially by simplicity and reverence. Pastors should exercise due care that only such persons are placed in charge of the music of their Congregations as are fitted for it by their spiritual character and insight.
- 6 2. As regards the tunes sung in our meetings, our own melodies, adapted to the spirit of our hymns, shall have the preference over other tunes of a different kind.
- 7 3. By virtue of their office in the Congregations, the Pastors are the directors of the Church music. They are instructed

to retain, as far as possible, our own sacred music, and wherever practicable, to take measures to have our children taught to sing our own tunes.

SECTION V.—THE HYMN BOOK.

1. Our Hymn Books have become to many thousands, both within and outside of the Moravian Church, stimulating and strengthening books of devotion, whether used at the public meetings, or by the individual in private. The most sacred and joyous emotions, deep convictions and helpful spiritual experiences of God's children have found expression therein. When the believer has appropriated these verses and made them his own, they will be to him in after life an inalienable possession, providing for him a suitable expression for the different phases of his inner life and a means for the confirmation of his faith.

2. Our children and young people should be diligently urged to make themselves acquainted with the Hymn Book. Opportunity must be granted them to store their memories, not only with the priceless verses of Scripture, but also with the precious verses of hymns, so that they may be able to join with all their heart in the songs of the Congregation, and may also possess in these verses an abiding source of spiritual strength.

3. Alterations in the Hymn Books and the Liturgy may be made by the authority of the respective Provincial Synods, yet no alteration shall take effect until the General Directing Board of the Unity has examined the same and is convinced that it involves nothing contrary to the teaching and practice of the Moravian Church.

SECTION VI.—ADMINISTRATION OF THE SACRAMENTS.

1.—Holy Baptism.

1. Our children are already by their birth in the Christian Church called of God to a participation in the Kingdom of Jesus Christ, 1 Cor. 7:14, and Christ Himself blessed little children and declared them to be of those who belonged to the Kingdom of God. In the Moravian Church it is, therefore, the duty to present their children for Baptism at the earliest age, as soon as circumstances permit. The Congregation, in whose midst a child is baptized, ought, by its participation in the act, practically to show that, with the parents of the child, it undertakes the duty of bringing it up as a child of the Church in the nurture and admonition of the Lord.

2. Baptism is to be administered with due solemnity, and, if at all possible, at a public meeting of the Congregation, on

which occasions the children especially should also be in attendance.

- 1 3. As witnesses, or sponsors, only such persons should be selected who are able to appreciate the real significance of the matter. While no legal obligation devolves upon them to care for the children at whose Baptism they are invited to stand as witnesses, they should nevertheless recognize it as a duty of Christian love to make such children special subjects of prayer, and to look after them faithfully should they be left orphans.
- 2 4. All candidates for Adult Baptism shall receive a preparatory course of instruction before they are baptized, and are received by their Baptism into the Church of Christ as communicant members.
- 3 5. The mode of administering Baptism shall be that of pouring or sprinkling. In special cases only, and by way of exception, immersion shall be allowed; provided, that there is not combined with the desire for this mode of Baptism a rejection of Infant Baptism, and that the sanction of the Provincial Elders' Conference be secured in every case.

2.—The Holy Communion.

- 4 1. As to the time and frequency of the celebration of the Holy Communion or the Lord's Supper, no fixed rule can be made that is binding on all Congregations. It is desirable, however, that this memorial of our Lord's death should be observed monthly, wherever such a frequent celebration is practicable.
- 5 2. Previous to the celebration of the Lord's Supper, there shall be a preparatory discourse, at which meeting all that are entitled to commune shall be expected to attend.
- 6 3. A Communion service is a service for the members of the Congregation. Communicant members of other Christian denominations may at any time, with the consent of the Pastor, commune with the Congregation.
- 7 4. It shall be a rule of Discipline for all Congregations, that if a member wilfully and persistently abstains from participation in the Lord's Supper, or from attending the services, he shall be dropped from Church-fellowship.
- 8 5. The Holy Communion is to be administered to the sick whenever they request it and the circumstances of the illness permit.
- 9 6. The use of unfermented wine is recommended to all our Congregations at the celebration of the Holy Communion.
- 10 7. Synod sanctions the introduction of the individual cups in connection with the celebration of the Lord's Supper.

SECTION VII.—THE USE OF THE SURPLICE.

The underlying principle involved in the use of the surplice ¹ is that this official white garment, symbolizing the Saviour's righteousness, when worn, covers the officiating Minister and thereby indicates, that he is serving not in his own personality, but in a specific sense as the representative of the Lord; that in the function being performed the blessing must come directly from the Lord. This applies preeminently to the administration of the Sacraments and to the services connected therewith. Hence in accordance with traditional custom in the Moravian Church, the surplice is worn:

1. At the administration of both Infant and Adult Baptism. ²
2. At the administration of the Sacrament of the Lord's ³
Supper.
3. At the administration of the Rite of Confirmation, be- ⁴
cause this rite admits to the Lord's Supper.
4. At Ordination, because this rite imparts the authority ⁵
to administer the Sacraments.
5. It may also be used at the solemnization of matrimony, ⁶
not because matrimony is a Sacrament, but because the Minister may solemnize matrimony only as an ordained servant of Christ, and may pronounce the union only in the name of the Lord.

SECTION VIII.—CONFIRMATION.

1. In common with other branches of the Christian Church, ⁷ the Moravian Church has interposed Confirmation between Baptism and the Holy Communion, for the ratification of the baptismal covenant and for conferring the privilege to partake of the Holy Communion.

2. The age at which Confirmation is to take place cannot ⁸ be definitely fixed; but it is recommended that the step be not taken hastily. It is to be preceded by a full course of instruction in the doctrines of the Christian faith. Every Pastor shall make it his special endeavor to impress on the candidates the necessity of a personal appropriation of the grace of God, and, with the help of God, to lead them to the Saviour.

3. Confirmation is administered whenever candidates pre- ⁹
sent themselves, and is, as a rule, to take place at a public meeting of the Congregation.

SECTION IX.—MARRIAGES.

1. At the solemnization of matrimony the authorized Ritual ¹⁰ is to be used. Where an address to the persons to be married is customary, it is recommended that the Pastor impressively

call their attention to the importance of the step they are about to take, and to their reciprocal duties according to the teaching of Holy Scripture. Due care must also be exercised by the Pastor to observe the requirements of civil law governing the matter.

- 1 2. The eugenic laws being enacted by State Legislatures commend themselves to sound Christian judgment and ethics, and call for the same respect and observance that are given all other good laws.

SECTION X.—FUNERALS.

- 2 1. The funerals of departed members afford an opportunity, that should never be neglected, for reminding those who remain behind to number their days in the light of eternity and to apply their hearts unto the wisdom that makes wise unto salvation.
- 3 2. Both in the arrangements and in the conduct of funerals there should be special regard for simplicity. All forms of vain display should be discouraged, as out of keeping with the spirit of such occasions.
- 4 3. A memoir, or the intimate knowledge which the Pastor may have acquired of the spiritual experiences of the departed, may give occasion to glorify the riches of the grace of Jesus, also to encourage and warn the Congregation, and to comfort the bereaved. But empty praise, or the passing of strict judgment on the dead, must be avoided in funeral discourses.
- 5 4. In our burial grounds simplicity and uniformity with reference to gravestones and to the inscriptions thereon should be maintained as far as possible.

SECTION XI.—SERVICES DESERVING SPECIAL MENTION.

1.—Love-Feasts.

- 6 1. Love-feasts are recommended on festive occasions, and are to be deemed very suitable in connection with the celebration of the Lord's Supper.
- 7 2. These meetings were instituted in imitation of the "Agapæ" of apostolic times, Jude 12, and are intended to set forth by a simple meal, of which all partake in common, that there is no respect of persons before the Lord, and that all are one in Christ, united among themselves by the closest bonds of Christian love.
- 8 3. Love-feasts should properly be regarded as private meetings for the members of the Congregation. It is, however, left to each Board of Elders to determine the restrictions with regard to the admission of strangers to these meetings.

4. Another form of the Love-feast is the "Cup of Covenant," which, however, must not be confounded with the use of the cup in the Lord's Supper. Like the Love-feast, it is the expression of the spiritual fellowship of those who participate. This service is, therefore, appropriate when the entire Congregation, or a division of the same, desires in a special manner to express its union in the Lord, or when the Servants of the Church in their own circle, or those appointed to the education of the young, desire to covenant anew with regard to their special calling.

2.—Song and Liturgical Services.

1. A treasure of the Moravian Church are its special Song and Liturgical Services. Such services consist largely, if not altogether, of singing, or liturgical petitions and responses, both of which features may be united in the same service.

2. Our Song Services are based on the idea that the Congregation is not merely led by the Pastor, but is itself acting in giving expression to its spiritual desires and emotions in united song. This is still more the case with our Liturgies. In these the leader appears only as a member of the Congregation. This meaning and purpose is indicated by the form and contents of a Liturgy. But it should also be brought to the attention of the Congregation, not only by the solemn liturgical treatment of the service, but also by an occasional direct reminder on the part of the Minister.

3.—Services of the Passion Week.

It is recommended to all our Pastors and Congregations to observe, at meetings held for this special purpose, the reading of the "Last Acts of the Son of Man" during the Passion Week.

4.—Prayer-Meetings.

1. The means applied for the spiritual growth of the Congregation should not be confined to the Lord's Day, but, as far as this is practicable, meetings with this end in view should also be held on week days. These meetings should be of such a nature that the spiritual nourishment for the Congregation is provided, not so much by the set discourse of the Pastors or leaders, as by permitting the life of the individual member to find proper expression especially in prayer, Scripture exposition and in personal testimony bearing on religious experience.

2. It is the firm conviction of the Provincial Synod that meetings for prayer, the study of God's Word and personal testimony are a most essential means of grace, and all our Pastors are accordingly urged to maintain such meetings regularly

in their Congregations, with a view to reviving and confirming believers, and to awakening and converting sinners.

- 1 3. The duty, as well as the privilege, of supporting these meetings, especially by their attendance, is urged upon all the members of our Congregations.
- 2 4. Pastors and Congregations are urged to unite in fervent petitions for the outpouring of the spirit of prayer upon our whole Church, that, in public and in private, in the Church, in the social circle and in the family, the name of our God and Saviour may be glorified through the unceasing supplication of His people.
- 3 5. For the purpose of awakening and maintaining the spirit of prayer, Prayer Circles have been formed in some Congregations. They either encourage the practice of united prayer, or they lay upon individuals the duty of definite prayer at certain times and for specified objects. Where such Prayer Circles are formed without obtrusion or pretence, and are the outcome of love to the Lord and to the brethren, in simple reliance on the word of promise, Matth. 18:19, they are in full accord with the spirit of our Church.

SECTION XII.—CHURCH SEASONS AND MORAVIAN MEMORIAL DAYS.

1.—The Church Year.

- 4 1. The Christian Church is not satisfied to dwell only upon our Lord's redeeming work in general, but has also recommended the several essential points in that redemption for special observance. From this has arisen the course of festive seasons, which comprises in historical sequence the whole counsel of God for the salvation of the human race, and takes up the first half of the Church year.
- 5 2. The love of God the Father, Who gave His only begotten Son, is dwelt on in the Advent and Christmas seasons; the grace of our Lord Jesus Christ, Who died for us, rose again, and ascended into Heaven, in the season of Lent, Passion Week and Easter, to Ascension Day; the Fellowship of the Holy Spirit at Whitsuntide; and on Trinity Sunday we close the whole festive period with a thankful review of all that divine grace has done for our salvation.

2.—Memorial Days.

- 6 1. Beside the general festivals we have in our Congregations special historical Memorial Days. There are, beside October 31, 1517, the beginning of the Reformation by Luther, the following Memorial Days of the Moravian Church:—

March 1, 1457.—Beginning of the Brethren's Church.

May 12, 1724.—Founding of the first place of worship in Herrnhut.

May 12, 1727.—Signing of the first Statutes or "Brotherly Agreement" at Herrnhut.

June 17, 1722.—Beginning of the building of Herrnhut.

July 6, 1415.—Martyrdom of John Hus at Constance.

August 13, 1727.—Spiritual Baptism of the Congregation at Herrnhut at the Lord's Supper in the Church at Berthelsdorf.

August 21, 1732.—Beginning of Moravian Missions to the Heathen—St. Thomas, West Indies.

November 13, 1741.—Festival of the Eldership of Christ in the Moravian Church.

2. Special Festivals peculiar to individual Congregations¹ in the time of their celebration are the anniversaries of Congregations. These relate to the organization of the Congregation or the consecration of the place of worship. At these times are called to mind, with heartfelt thanks before the Lord, the proofs of God's grace and help which the Congregation has experienced since its organization, and in the past year.

3. On September 16th the servants of the Church keep² their Festival, at which they bind themselves before the Lord to new faithfulness. This is a specially good opportunity for them mutually to strengthen the consciousness of their position under the leading of the divine Chief Shepherd and Elder, Jesus Christ, and of their high and holy calling and of their common debt of service. The Church is also reminded to remember its servants in prayer.

4. Our Pastors are requested to instruct their Congrega-³tions more thoroughly in the history of the Moravian Church, and to train them to an observance of the special Memorial Days of the same.

CHAPTER IV.

ADDITIONAL MEANS FOR PROMOTING CHRISTIAN LIFE.

"So then, ye are no more strangers and sojourners, but fellowcitizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone, in Whom each several building, fitly framed together, groweth into a holy temple in the Lord."—Ephesians 2:19-21.

SECTION I.—RELATION TO CIVIL GOVERNMENT.

1. In regard to our relation to the civil power which has⁴ rule over us, we recognize it as a sacred duty to render punctual obedience, according to the precepts of the Holy Scriptures, as

to the minister of God to us for good; to observe, as faithful subjects and conscientious citizens, the laws and ordinances of the country in which the Lord has set us, and to honor and remember in prayer those who are set over us. It is the duty of every member of the Church scrupulously to observe all the ordinances of the government of our country and the regulations in force in the parish. Rom. 13:1-7; 1 Tim. 2:1, 2.

- 1 2. In respect to general festival days, religious and national, we conform to the Christian customs prevailing in the several countries.
- 2 3. If an oath is required according to the law of the land, we regard it as our duty not to refuse the same, where we are not exempted therefrom. If, therefore, in an individual case, an oath is required by the government or its officers, we take it in the prescribed form, and the keeping sacred of the oath so taken must be one of the strictest duties on our conscience. But swearing lightly, without the constraint of the State, is not allowed among us. Matt. 5:34; Jas. 5:12.

SECTION II.—CIVIL LIFE.

- 3 1. It is characteristic of a living Church of the Lord that the civil life, the things done and left undone day by day, be in accord with what we profess before all the world as our faith. We pray in our Litany: "May all our labor of body and mind be hallowed unto Thee." 1 Tim. 4:5. What we understand by this hallowing of our daily work and all our undertakings to earn money is felt by every brother and every sister, who, living in the childlike fellowship with the Saviour, look on their earthly calling as received from the Lord, and with all diligence in labor and faithfulness in business, await the blessing from Him alone.
- 4 2. In this disposition lies the substance of all our principles for the business of civil life. All the beneficial influence which order, diligence, thrift, trustworthiness, and a friendly and obliging behavior have on the good progress of business, is much increased when the disposition above described is added, and, flowing from it, that faithfulness of heart which makes the wise man humble, and the simple wise. For, valuable and essential as these qualities are for the management of property, whether our own or entrusted to us, they do not of themselves protect us from the dangers of self-esteem, of ambition, of the haste to become rich, of the pursuit of sensuous enjoyment, and of the love of dress. These are hurtful to everyone, and gradually render him unfit to attend properly to his outward calling.
- 5 3. A diligent and capable tradesman, who knows how to adapt himself to the times, and also relies on the blessing of the

Lord, still finds his daily bread amongst us. Also families in which husband and wife earn their bread by day labor and similar work, and, being cheerful and content in their poverty, 1 Tim. 6:6, 8, order their households accordingly, will not lack what is needful. With thankfulness to God we may boast that faithfulness in small things is acknowledged by His grace. 1 Tim. 4:8.

4. While we thankfully rejoice in the blessing of God accompanying diligence and faithfulness also in larger undertakings, yet we must at the same time seriously call to mind the admonition of the Holy Scriptures, addressed by Paul to Timothy: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, Who giveth us richly all things to enjoy; that they do good; that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." 1 Tim. 6:17-19. Above all we must warn against the endeavor to become rich quickly and easily, which is, alas, characteristic of our time, and under which men "fall into temptation and a snare and many foolish and hurtful lusts such as drown men in destruction and perdition." 1 Tim. 6:9. In all business the apostolic rule holds good, that none should entangle himself in the affairs of this life, 1 Thess. 4:6, that in no toil may be found an after-taste of sin.

5. May all, both in regard to their own affairs and to those entrusted to them, ever keep in view the admonition of the Lord: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much." Luke 16:10.

SECTION III.—FAMILY LIFE.

1. Under all circumstances the Christian Home is the natural place for the growth of Christian virtues, and no Church arrangements should interfere with the mutual responsibilities of Christian Family Life. Mark 7:11-13; 10:7-9. The Christian Family should itself be a Christian Church.

2. Every married pair ought to present a picture of Christ and His Church; every family should be a household of God, in which the parents have a priestly office, which they must regard with reverence and discharge with faithfulness. At marriage, therefore, it cannot be pointedly enough recommended to our brethren and sisters not to let themselves, in this important and decisive step, be led astray by passion or by considerations of outward advantage, but to take it looking to the Lord,

with prayer and supplication for His guidance. In countries where Civil Marriage has been introduced, care must be taken that members of the Moravian Church do not marry without receiving the blessing of the Church on their marriage.

- 1 3. It can be well with the home only if the husband and wife are agreed in this: "As for me and my house, we will serve the Lord," Josh. 24:15, if, accordingly, they regard their children as the property of the Lord, and bring them up in His nurture and admonition; and if they carry out this education not only by word, but also by the power which lies in the living example and in a household conducted according to the mind and precept of Christ, from which all that is impure and base is kept away. Especially should they strive to gather the members of the household round the Word of God in family worship.

SECTION IV.—TRAINING OF THE YOUNG.

1.—The Christian Home.

- 2 1. The sphere of activity for the Kingdom of God which lies nearest to the Church, is the training of its own children. Hence every Congregation must approve itself in the education and training of the children as living, active and controlled by the Spirit of God. If our children see that their parents live in that which is the concern of the Church and of every child of God, that they are diligent in prayer and in the faithful use of the means of grace afforded them in Church-fellowship, and that they draw from these the strength for a godly life and conduct, it will not remain without a blessed influence upon them. They will thereby, from earliest youth, be stimulated to a close fellowship with the Saviour in prayer and to a sincere desire to live for Him and the Church.
- 3 2. "Nurture them (the children) in the chastening and admonition of the Lord." Eph. 6:4. This exhortation of the Holy Scriptures impresses on parents, as their first and most sacred duty, to become the guides of their children to the Kingdom of Heaven. But in doing so they must let themselves be guided by a sacred love, which has in view the true well-being of the child, and not its momentary comfort and advancement. From it must flow the right kind of patience tempered with the right kind of strictness, which, combined with a definite and consistent treatment of the children, are the conditions of a good training. Parents should not fail to lay definite and uncompromising requirements upon their children, but in presenting them they should always be guided by a reasonable consideration for the powers of the child, and must be on their guard against unrestrained passion and unkind punishment. But it is imperatively necessary to subdue betimes the self-will

of the children, and to accustom them to prompt obedience, to useful employment and to perseverance in their occupations. They must early be exercised in obedience, contentment and self-denial; this will render easier for them their position later in life. Against the harm done by a soft effeminacy, personal ease and a false indulgence of children, the example of Eli, the priest, affords a warning for all time. Above all, it is of importance to cultivate scrupulous conscientiousness. Though parents cannot directly procure for their children the true change of heart, they can and must prepare the way to it by Christian training.

3. The home training of children is, therefore, a matter ¹ of the greatest importance. Although such training must in different ways be supplemented by public education, it still remains true that, if a child is to turn out well, the foundation must be laid especially in the home, and that, if defects exist in the home, these are not easily remedied by educative agencies outside of the home. The influence of parents on their children, both wholesome and prejudicial, begins much earlier than is usually believed, and this much more in what takes place unintentionally in the sight and hearing of the children, than in what is designed to make an impression on them. The children must, therefore, be to the parents a constant and powerful motive to become continually more holy in word and conduct, in order that no injury may come to them.

4. It should be esteemed a sacred duty to promote a deep ² and thorough knowledge of the Scriptures in the Congregation, of which knowledge the foundation must be laid by parental instruction in the home. Remembering how deep and ineffaceable, and fraught with blessed influences, are the impressions made upon the tender hearts of children by the Scripture narratives, as heard from the lips of Christian mothers, the mothers in our Congregations especially are earnestly urged not to neglect the faithful practice of this most important duty.

5. The seed of the Word of God, thus sown in the tender ³ hearts of the children, is then to be fostered in family worship, and in the daily morning and evening prayers in our Schools. The use of the "Daily Texts," with the accompanying hymn verses, and the reading of portions of the Holy Scriptures, with singing and prayer, all serve to lift up the hearts in fellowship to the Lord.

6. The Provincial Synod solemnly recognizes the Christian ⁴ training of the young as one of the greatest instrumentalities for the conversion of the world. Parents are, therefore, urged to co-operate with the Church in the religious education of their children, making it their earnest endeavor to lead them in their

early years to Jesus, to a living experience of His pardoning grace, and to a sincere devotion of their lives to His service.

- 1 7. It shall be the duty of all parents connected with our Congregations to encourage the regular attendance of the children upon the services of the Church, and to strive to secure their early connection therewith as members.
- 2 8. The propriety of frequently presenting to parents the subject of the duties they owe to their children is enjoined upon every Pastor.
- 3 9. Synod re-emphasizes the importance of the spiritual training of the children in the homes of the Church, and urges that especial stress be placed by the Pastors of all Congregations upon this and upon a deeper interest in and devotion to the idea of the Family Altar.

2.—The Sunday-School.

- 4 1. Our Sunday-schools have been for many years, especially in England and America, an important and richly-blessed field of labor for the Lord. They are, therefore, not only commended to the cordial sympathy and prayers of our Congregations, but the Ministers and Boards of our Congregations are anew and specially called on to make them an object of their fostering and directing supervision. Those brethren and sisters who have the needful gifts, and are qualified by their Christian experience to render a service of love to the young in the Sunday-schools, are especially called on to do so. We must urge upon our teachers, however, the duty of qualifying themselves for the work by carefully studying the Scriptures themselves, both privately, and if possible, also by the arrangement of Training Classes. This is more than ever needful at the present day, when the greatest care and attention are bestowed upon all branches of secular education.
- 5 2. Sunday-schools have become the centre of many activities, which have for their aim the social, moral, and intellectual improvement of the young. There are many other influences at work in society around us which tend to deaden spiritual life and to undermine moral principle. All the more must we endeavor to set in motion those counteracting forces which have their source in the Christian Church and the Gospel. Whatever tends to keep away our young people from evil, and to form in them Christian character, should be sought out and used.
- 6 3. The connection between the Church and the Sunday-school must be strenuously maintained, and every effort should be put forth to keep the young under Christian influence.
- 7 4. It is the duty of parents and others connected with the

Church to show their interest in the work of the Sunday-school by faithfully co-operating with the workers of the same and, as circumstances permit, by serving as teachers or by attending the Bible Classes.

5. The great need of adopting the most approved and effective methods of work is earnestly urged upon the attention of every Sunday-school worker. 1

6. In accordance with the approval of the International Sunday-school Association, Synod adopts the following standard for the Moravian Church: 2

a.—Graded Instruction.—To whatever extent possible every Sunday-school shall be graded and have graded instruction. The study of the catechism, as a supplemental study, is recommended. 3

b.—Monthly Workers' Conference.—Regular monthly conferences of the officers and teachers, for the study of the lesson or methods of work, the transaction of business or prayer, shall be held. 4

c.—Sessions All the Year.—Regular weekly sessions shall be held during the entire year. 5

d.—Participation in Conventions.—Every school shall actively co-operate with the State and County Associations and participate in their Conventions. 6

e.—Cradle Roll and Home Department.—Organized Cradle Roll and Home Departments shall be maintained under their own Superintendents for the purpose of bringing those who cannot attend the regular sessions into closer touch with the work. 7

f.—Decision for Christ.—It shall at all times be the object of every Pastor, officer and teacher of the Sunday-school to bring the scholars to a decision for Christ and to induce them to lead a Christian life. 8

g.—Missionary Instruction.—At least once a month Supplemental Missionary Instruction shall be given under the direction of a Missionary Committee. 9

h.—Contributions to Stated Causes.—Contributions shall be made to the stated annual collections ordered by the Provincial or District Synod. 10

i.—Temperance Instruction.—Regular temperance instruction shall be given. 11

j.—Memory Work.—Definite Scripture memory work shall be undertaken. The schedule prepared in the main by Mr. Frank Brown, Joint Secretary of the World's Sunday-school Association, is adopted in the expectation that young people will thereby be prepared for an intelligent and thorough study of the catechism. 12

k.—Teachers' Training Class.—A Teachers' Training or Nor- 13

mal Class shall be organized in connection with every school, in order that teachers may attain greater efficiency in their work. In the appointment of teachers, persons so trained shall have the preference.

- 1 1.—Organized Classes.—At least one Adult and one Intermediate or Senior Class shall be organized and enrolled with the State Sunday-school Association. It shall be the duty of Pastors, Elders and Sunday-school workers to do all in their power to retain the older scholars in the Sunday-school, by establishing Bible Classes, which classes adults shall also be encouraged to attend.
- 2 7. The Provincial Synod shall appoint an Inter-synodal Committee, whose duty it shall be to procure and publish in our Church papers the most accurate facts obtainable relative to the Sunday-school work in our Congregations, together with articles making clear the significance of said facts and giving practical advice for remedying defects.

3.—Parochial Schools.

- 3 1. Whenever practicable, the establishment of Parochial Schools is recommended.
- 4 2. The Pastors of our Congregations shall regard the superintendence of Parochial Schools, wherever such exist, as one of the most important duties of their office.
- 5 3. In the appointment of Directors, Officers and Teachers of Parochial Schools, it shall ever be borne in mind, that one of the main objects of such institutions is to instill into the minds of our children and youth sound Christian principles and patriotic love for the Church.

4.—Religious Instruction in General.

- 6 Pastors are charged to devote faithful attention to the regular impartation of religious instruction to the children and youth of their Congregations, not only in the Sunday-school, but also in children's meetings, and in special hours for instruction in the catechism of the Church.

SECTION V.—YOUNG PEOPLE AND YOUNG PEOPLE'S SOCIETIES.

- 7 1. In every well-ordered Church special arrangements should be made for the appropriate care of the young. No pains should be spared on the part of the Church to shelter them from the corrupting influences of the world and from spiritual harm, and to lead them in the true way of salvation.
- 8 2. Where the young still have their special Elders and Pastors, these must faithfully discharge their office. Where this is no longer the case, Evening Schools, Mission and other Young

People's Societies, which have as their aim the culture of mind and heart, are strongly recommended. Under proper guidance much evil can be averted and much good done.

3. With regard to the daily intercourse of the young, their companionships and amusements, and above all their reading, it is of importance not only to keep them from harmful and corrupting influences, but also, by establishing libraries of good literature, to see that the bad and false are made distasteful. ¹

4. Moreover, all adult members of the Church have a duty towards the young. Through their intercourse with them and their behavior in their presence they may, in many ways, influence them for good; for the young observe them. On the other hand, a grave stumbling-block may be laid in the way of the young by the bad example of adults. Matt. 18:6. ²

5. In like manner the Congregations have an obligation toward the young growing up in their midst who do not belong to the Church, particularly apprentices and servant maids. These deserve the most careful consideration, not only on account of the influence they exert on our young people, but also on their own account. Care for their temporal and spiritual welfare must certainly, in the first instance, lie with their employers, who have no less responsibility to these boys and girls than to our own young people. But, at the same time, whatever can be done by the Church for their religious advancement through instruction and pastoral care should be faithfully attended to. ³

6. Young people's organizations, especially the Christian Endeavor Society, and the Order of the King's Sons and Daughters, are recognized as powerful instrumentalities for developing the spiritual life and activity of the young people, for fostering the spirit of co-operation with the Pastor and training the young for future usefulness, and for inspiring fidelity to Christ and loyalty to the individual denomination, while offering a common ground for inter-denominational fellowship. ⁴

7. The necessity of maintaining and, if possible, of increasing the interest in and the efficiency of such organizations, is earnestly urged upon our Pastors and Congregations, both for the actual good accomplished, and for its beneficial effect upon the religious life of the workers themselves. ⁵

SECTION VI.—OTHER SOCIETIES.

1. In view of the fact that the younger men and women of our Churches are organized in Societies of Christian Endeavor, of the King's Sons and the King's Daughters, and other associations, it is urged that suitable organizations be also provided intended solely for men, such as Brotherhoods of Andrew and Philip, Mens' Bible Classes and Ushers' Associations. ⁶

- 1 2. Synod gratefully recognizes the faithful and untiring labors of the Sewing Societies and similar organizations in our Congregations, which have brought so much comfort and assistance to many of the Pastors of the Province and their families, and heartily recommends to the local church authorities the earnest encouragement of these agencies of Christian fellowship and practical love.

SECTION VII.—THE CHOIR OR CLASS SYSTEM.

- 2 1. The Holy Scriptures teach us that all members of a Christian Congregation are called to share in the salvation which has been procured for all, under the special circumstances of age, sex and station in which they stand. All the conditions of our life are provided for in the humiliation and exaltation of our Lord. Christ's obedience to His parents, Luke 2:51, and His desire to be in His Father's house, Luke 2:49, are a pattern for our children and the youth of our Church. The Single Brethren and Single Sisters are directed to be careful in their Christian life how they may please the Lord and be holy both in body and spirit, 1 Cor. 7:32-34, and they should be ready to serve Him as and where He will use them. John 12:25, 26. The Married Brethren and Sisters, if united in the Lord, 1 Cor. 7:39, will find in the relation of Christ to His Church what their relations to each other should be. Eph. 5:25-33. The Widows and Widowers, in their experience of the loss of their dear ones, should learn the more to set their hope on God, Who comforteth the lonely. 1 Tim. 5:5. The above and similar directions of the Scriptures cover the range of natural life. They apply directly to every individual under the care of the Church, without the need of a special organization through which to act.
- 3 2. The division of a Congregation into Choirs or Classes, according to age, sex and station in life, is a practical help to the life of the Church. It has often proved serviceable in pastoral work, and where this is still the case, Congregations will avail themselves of this means for the furtherance of their life. In the older Congregations there are still Choir or Class Houses, Meetings and Festivals. In Great Britain and America they are not frequent. Other methods have come into use which seem more suitable. Prayer Unions, Sunday-schools, Young People's Societies, the International Bible Reading Association, and other similar organizations for social intercourse and Christian work, irrespective of age and sex, have superseded the older forms.
- 4 3. The Days of Covenanting, which, however, are no longer observed in all parts of the Church, are the following:—
 April 30.—For the Widows.
 May 4.—For the Unmarried Sisters.
 June 4.—For the Older Girls.

June 24.—For the Older Boys.

August 17.—For the Children.

August 29.—For the Unmarried Brethren.

September 7.—For the Married People.

4. Pastors and Elders are earnestly requested to divide their¹ Congregation into Classes and to appoint a suitable Superintendent for each Class, whose duty it shall be to aid the Pastor in his work in that part of the Congregation. Each of these Classes shall meet, at least, twice in a year, conducting their meetings as may be deemed most advisable.

5. In forming these Classes, Pastors and Elders must be² guided by the circumstances and needs of their Congregations, dividing the membership according to locality, or according to the duties required of them, or according to the Class System still prevailing in some of our older Congregations, or in such other ways as they may deem most advisable to secure the ends in view.

6. While Congregations use their liberty in this matter, they³ should also strive to secure as much uniformity in their practice as possible.

7. It is recommended that where the Class System is no⁴ longer observed, or has never been introduced, the members of each Class be brought together, at least once a year, in a meeting for mutual edification and Christian fellowship.

8. All decisions with regard to the Class System shall rest⁵ with the Board of Elders.

SECTION VIII.—PASTORAL WORK.

1.—Pastoral Visits.

1. Synod emphasizes the importance of pastoral work in the⁶ church life. It shall be the duty of every Pastor to visit, as frequently as possible, the members of his charge for the purpose of mutual acquaintance, spiritual conversation and prayer. In this work the sick and distressed, the aged and infirm, and the wayward and erring are commended to the especial care of the Pastor.

2. As the results of a Pastor's ministry will in a large meas-⁷ure depend on his ability to maintain agreeable and helpful personal relations with his members, he should not fail continually to deepen the impression that it would afford him pleasure to see them at the parsonage.

3. The importance of caring for individual souls, and of⁸ training them for Christian work and usefulness is urged upon our Pastors.

2.—Care of the Sick and Needy.

1. The granting of temporal relief to the poor and needy⁹

must ever form a part of the service rendered by a Christian Congregation. Although those of our members who are more favored in temporal things will, known only to Him Who seeth in secret, of their own accord feel prompted to remember the needy, yet, according to the example of the Apostolic Church, there should be some definite provision made in every Congregation for the relief of the poor. For this purpose funds for the relief of the poor should be established. All almoners are not only to preserve the necessary reticence, but are also to seek in prayer for tenderness of heart, that they may act after the pattern of our Saviour.

- 1 2. It also belongs to the mutual aid and service rendered by every true Congregation of the Lord Jesus, when every member, for the sake of Him, Who "hath borne our griefs and carried our sorrows," readily and willingly assumes the duty of ministering to the sick and suffering. The care of the sick should not be left to depend entirely on the voluntary impulse of the individual member, but, wherever possible, some definite provision for organized effort in this direction should be made by every Congregation.

SECTION IX.—LAY ACTIVITY.

- 2 1. Those who have the oversight in our Congregations should see to it that every member, especially the young men, be made to feel that he is needed in the work of the Church, and that he be assigned to some place of active service.
- 3 2. It shall be the duty, not only of the Executive Boards, but of every member, to assist the Pastor in the work of the Congregation, both in public and in private, not only by attendance on and proper participation in the services, but also by visitation, exhorting the sinner, comforting the sick, bringing relief to the needy, and, after the apostolic example, preaching the Gospel from house to house.

SECTION X.—SYSTEMATIC BENEFICENCE.

1.—Directions for Members.

- 4 1. It is the duty of every adult member of the Congregation to contribute according to his ability toward its needs.
- 5 2. The Scriptural plan of contributing to the support of the Congregation, as well as to other benevolent causes, is recommended to all our Congregations, namely, "to lay by them in store on the first day of the week as the Lord has prospered them."
- 6 3. To give effect to this plan it is further recommended that Congregations introduce the "Duplex Envelope System,"

Resolved that the Fin. Co. commend the cultivation of tithers to all our congregations as a feasible solution of the individual financial problems on a Christian basis, & that the B.D. & Chr. Educ. encourage the fellowship of giving to the cause of Christ in every possible way. 1936, as substitute

or some similar mode of making contributions for the support of the Gospel.

4. Synod heartily urges the practice of proportionate giving (tithing) upon the membership of our Congregations.

2.—Directions for Boards and Committees.

The Provincial Elders' Conference, Boards or Committees, under whose direction annual collections are taken, are instructed to issue a circular statement on behalf of the causes they represent to the churches, including the Sunday-schools, through the Pastor, Superintendent, Elders or Trustees. They are also instructed to publish the estimated amounts needed in the Church Papers. They shall assign quotas for such collections to each Church. The Churches are requested to adopt some system of raising the quotas assigned which shall be certain to prove effective.

3.—Committee on Systematic Beneficence.

1. The President of the Provincial Synod shall appoint a Committee on Systematic Beneficence, to serve during the intersynodal period. It is the duty of this committee to secure the distribution of literature on systematic beneficence, and to keep the subject before the Church in such a way as to secure the widest possible co-operation in providing the funds needed for the work of the Church, by bringing the whole tithe into the store-house.

2. The second Sunday in October is appointed by Synod as a day on which, apart from any collection, the subject of Systematic Beneficence shall be annually presented to the Congregations by the Pastors.

4.—Schedule of Annual Collections.

1. For Retired Ministers, the last Sunday in January.
2. For the Mission in Czecho-Slovakia, the first Sunday in March.
3. For Foreign Missions, Easter or Whitsunday.
4. For Inter-denominational Causes, the first Sunday in May.
5. For the Alaska Mission, the second Sunday in June.
6. For Home Missions, the Sunday nearest September 16.
7. For the Theological Seminary, the last Sunday in November.

PART FIVE

FUNDAMENTAL DOCUMENTS

CHAPTER I.

THE BROTHERLY AGREEMENT.

The Code of Principles and Discipline to Which Moravian Congregations Hold in Common.

1. The sole basis of our union is Christ and His merits. We are called according to the eternal purpose of God the Father, Eph. 3:11, through the Holy Spirit, to believe in our Lord Jesus Christ, Acts 2:21, and to manifest both by word and deed, that we are His people. Titus 2:14.

2. The Holy Scriptures are and shall remain the only rule of our faith and practice; and our chief concern shall be, that the Word of God be preached among us in purity and simplicity, and that we live according to its precepts, in holiness, Luke 1:75; 2 Tim. 3:16, as children of God.

3. Being, by the good providence and grace of God, connected with the Protestant Episcopal Church called the Unitas Fratrum, or the Moravian Church, we will apply to the Provincial Board of this Church for Pastors who "hold fast the pattern of sound words," 2 Tim. 1:13, and endeavor in all respects to be "ensamples to the flock." 1 Pet. 5:3.

4. We will obey them that have the rule over us, and submit ourselves; for they watch for our souls, as they that must give account; that they may do it with joy and not with grief. Heb. 13:17.

5. Deeming it a great privilege to feed in fellowship on the word of Christ's atonement, and to provoke one another unto love and to good works, Heb. 10:24, we will not forsake the assembling of ourselves together, Heb. 10:25, but will be faithful in attending the public services of the church. We will, therefore, abstain from all unnecessary travel and labor on the Sabbath, and exercise care that the recreations in which we engage on that day be innocent and interfere neither with our own attendance nor with that of others on divine worship.

6. We consider ourselves bound to make proper provision for the maintenance of our Pastors, and will faithfully bear our part of this and of other necessary expenses of the Congregation, as circumstances may require.

7. We will especially remember the destitute and afflicted among us, and will ever be ready to minister of our substance to their necessities, according to our ability and opportunity.

8. We will do what is incumbent upon us towards providing the revenue required to administer our Provincial Church Government and to defray the expenses of Synods in the Province and the District with which we are connected, under such regulations as shall from time to time be made by the proper authorities.

9. We will endeavor to do our duty towards the benevolent causes of the Moravian Church:—(a) towards those enterprises which are prosecuted by all the Provinces of the Church jointly, such as Foreign Missions, the Mission in Czecho-Slovakia, and the Home for Lepers at Jerusalem; (b) toward the special enterprises of our own Province, such as the work

of Home Missions and Church Extension, the Education of Candidates for the Ministry, the Sustentation of Retired Ministers and Widows of Ministers, the Publications of the Province, and its various Educational Institutions; and (c) towards such enterprises as shall be inaugurated by the proper authorities in the District with which we are connected. When special appeals are made to us in behalf of any needy Congregations of our Church we will remember that we and they belong to a Unity of Brethren and, by helping according to our ability to bear their burdens, will try to fulfill the law of Christ. Gal. 6:2.

10. We hereby express our cordial assent to, and agree to be governed by, the enactments of the General Synod of the Moravian Church, and the Synod of the Province and the District to which our Congregation belongs, and to make our conduct as individuals, and our course as a Congregation, conform to the principles set forth in the published enactments of the said Synods.

11. We will have fellowship, in all sincerity, with children of God in other Evangelical Churches; and will carefully avoid all disputes respecting opinions and ceremonies, peculiar to one or another Church. In this fellowship we will co-operate with other Churches in the support of public charities or Christian enterprises which have a just claim upon us as followers of the Lord Jesus Christ, in addition to the causes of our own Church.

12. We will be subject to the civil authorities as to the powers ordained of God, in accordance with the admonitions of the Holy Scriptures, Rom. 13:1; 1 Pet. 2:13-14, and will in nowise evade the taxes and other obligations which are lawfully required of us. Rom. 13:7.

13. Called to be children of peace, Luke 10:6, we will follow after peace with all men, 2 Tim. 2:22; Heb. 12:14, and will endeavor to approve ourselves sober and quiet citizens.

14. We will not hate, despise, slander or otherwise injure any man. And although we neither may nor will have fellowship with the disorderly things of this world, yet we will ever strive to exercise charity towards all our fellowmen, to treat them in a kind and friendly manner, and in our dealings with them, to approve ourselves upright, honest and conscientious, as becometh children of God, and confessors of the religion of Jesus Christ.

15. We will ever bear in mind that, through grace, we are called to be a living Church of Christ, whose members have found forgiveness of sins, and being justified by faith have peace with God, through our Lord Jesus Christ. Rom. 5:1.

16. Therefore only those can be recognized as true members of our Church who have turned to Christ our Saviour with their whole heart, and earnestly desire to glorify Him in soul and body.

17. Since disciples of Jesus are to be known in that they have love one to another, John 13:35, we will cherish brotherly love as the bond of perfectness, Col. 3:14, "forbearing one another, and forgiving each other, if any man have a complaint against any." Col. 3:13.

18. If any one be overtaken in a fault, we will endeavor to restore such an one in the spirit of meekness, Gal. 6:1, and when we are reprov'd and admonished for errors committed, we will try, through the grace of God, to receive such reproofs and admonitions thankfully.

19. When any one has cause of complaint against his brother, he ought not to make it a subject of conversation with others, but should first speak with the brother himself in a friendly manner, and then, if necessary, both should endeavor through the mediation of the Pastor, or of

some member of the Congregation, to settle their differences amicably; but to go to law one with another before a magistrate, we will avoid, unless the case be of such a nature as to make a legal decision indispensable.

20. Parents should not forget that their children are the property of the Lord Jesus Christ, purchased with His own precious blood. Acts 20:28; 1 Peter 1:19. They ought, therefore, to bring them up in the nurture and admonition of the Lord, Eph. 6:4, and take all possible care to preserve them from every evil influence.

21. For this reason it is expected of all parents, not only that, through grace obtained by prayer, they approve themselves in their walk and conversation to be followers of the Lord Jesus Christ, and set an example of holy living to their children and household; but also that they be priests of God, lifting up holy hands for themselves and their families, 1 Tim. 2:8, declaring to them the love of Christ, and in nowise neglecting the regular observance of family worship.

22. Parents must give faithful attention to the spiritual as well as the secular education of their children, must see to it that they attend the Sunday-school and other services provided especially for the children, and, at the same time, must accustom them to participate in the public worship of the Congregation. It is also their duty to exercise a watchful care over their older children, and to guard them as far as lies in their power against associations which could be harmful to their souls.

23. Sons and daughters, who are still under the care of their parents, should never make an agreement of marriage without the consent of the latter. Parents, therefore, should give diligence so to train their children, that when they enter the holy estate of matrimony, it may be done with their advice and blessing.

24. The only ground for the divorce of married persons recognized by us is that expressed in the words of our Lord Jesus Christ. Math. 5:32; 19:9; Mark 10:11, 12; Luke 16:18. Pastors are, therefore, not permitted to officiate at the marriage of divorced persons, knowing them to be such, unless they are assured that such persons, as the innocent parties, have secured a divorce on the ground on which ~~it~~ is sanctioned by the teaching of Christ.

25. The use of intoxicating liquors rendering men in a special degree the servants of sin and thousands thereby being brought to utter ruin of body and soul, we must regard the manufacture of and the carrying on of traffic in such beverages as inconsistent with Church-membership, and hold personal abstinence from the use of intoxicants to be a Christian duty.

26. We will at all times be ready cheerfully to confess the Name of our Saviour and His Atonement and, if need be, to suffer reproach for the sake of Jesus. Luke 6:22, 23. On the other hand we will beware that the precious Gospel be not blasphemed, through any fault of ours, by them that believe not. Rom. 2:24; 1 Tim. 6:1; Titus 2:5. It ought, therefore, to be the great concern of every member of our Church, to let his conversation be as becometh the Gospel of Christ, Phil. 1:27, not loving the world, 1 John 2:15, avoiding especially all places of sinful amusement, and those that are injurious to Christian morals, abstaining from all appearance of evil, 1 Thess. 5:22, and in every respect walking in the strength and power of Jesus our Lord, by Whom all things are given unto us, that pertain to life and godliness, 2 Peter 1:3; for if a man love Him, he will keep His commandments. John 14:15.

27. Agreeably to this principle, we will put away from among us those that become a stumbling-block and offense, if after repeated admoni-

tions and reproofs, they remain incorrigible, remembering the rule of the Apostle: "Put away the wicked man from among yourselves." 1 Cor. 5:13. Whosoever, therefore, knowingly violates this "Brotherly Agreement," by corrupting others through word or deed; by resisting the powers that are ordained of God, Rom. 13:2, by lying, Col. 3:9, back-biting, 2 Cor. 12:20; Rom. 1:30, and slandering, Ps. 101:5; by filthiness, loose conversation, Ephes. 5:4, or profanity, Ex. 20:7; by giving himself up to drunkenness, 1 Cor. 6:10; by committing fornication or adultery, 1 Cor. 6:9; by living in any other work of the flesh mentioned by the Apostle in Galatians 5:19-21; or by wilfully and persistently abstaining from participation in the Lord's Supper and other divine services, can not be considered worthy of membership in our Congregation, and if his offenses are so flagrant as to bring reproach upon the Church, or if he remains hardened in his evil ways, he must be excluded from our fellowship, whereof due notice must be given, both to him and to the Congregation.

28. We make it a special duty of the Board of Elders, which is especially charged with the spiritual welfare of the Congregation, to watch carefully that this Brotherly Agreement be strictly adhered to and faithfully observed; and we will co-operate with the Board of Elders in its efforts to maintain the discipline of the Congregation.

29. Should alterations in this Brotherly Agreement be deemed necessary, they can not be made without the approval of the Provincial Elders' Conference.

Note.—The Committee on Codification, with the approval of the Provincial Elders' Conference, transferred from the Chapter on Discipline in the Book of Order to the foregoing Brotherly Agreement the last sentence of paragraph 5 and all of paragraphs 24 and 25.

CHAPTER II.

CHARTERS OF PROVINCIAL AND DISTRICT BOARDS AND INSTITUTIONS.

I.—THE PROVINCIAL ELDERS' CONFERENCE.

An Act to Incorporate the Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America.

Section 1.—Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same,

That the present members of the Board of Brethren, who for the time being are appointed to superintend the secular and spiritual concerns of the Northern Diocese of the Church of the United Brethren, commonly called Moravians, in the United States of America, to wit: John C. Jacobson, Henry A. Schultz and Philip H. Goepp, and their successors as they may be from time to time appointed in accordance with the Constitution, Rules and Regulations of the said Church of the United Brethren as they now exist or may be hereafter modified or altered, shall be and are hereby declared to be a body corporate, to be known by the name, style and title of "THE BOARD OF ELDERS OF THE NORTHERN DIOCESE OF THE CHURCH OF THE UNITED BRETHREN IN THE UNITED STATES OF AMERICA," and by that name shall have perpetual succession, be able and capable in law to sue and be sued, plead and be impleaded in the Courts of the Commonwealth and elsewhere, to have and use a common seal, and to make and establish such by-laws and ordinances

as shall be necessary and proper for the regulation of the temporal concerns of the said Northern Diocese of the said Church of the United Brethren, for the support of acting and superannuated Ministers of the said Church, for the promotion of religion by Education, Foreign and Domestic Missions, and otherwise; provided, that nothing be done, in pursuance of the powers and privileges hereinbefore granted, contrary or repugnant to this Act and to the Constitution and Laws of this Commonwealth, and provided, further, that all the acts of the said Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America be in conformity to the rules, regulations and principles of the said Church of the United Brethren in the United States of America, and not in anywise inconsistent with the same.

Section 2.—That the President of the said Board of Elders shall be appointed in accordance with the rules and regulations of the said Church of the United Brethren, and that the said Board of Elders or a majority of its members, may, if they deem it necessary, elect or appoint a Treasurer and such other officers as may be necessary, at such times and such places and to serve for such a period as they may deem convenient and necessary, or as may be ordered by the regulations or by-laws of the said Church.

Section 3.—That the said Board of Elders and their successors by the name, title and style aforesaid shall be able and capable in law to purchase, receive, hold and enjoy all such lands, tenements, bequests, annuities and gifts as may be at any time sold, conveyed, bequeathed, given or granted to it either absolutely or in trust, and have power to sell or otherwise dispose of the same; provided, that the said Corporators shall not at any time hold or absolutely possess property or estate, real, personal or mixed, exceeding the annual value of Twelve Thousand Dollars.

Section 4.—That no misnomer of said Corporation and their successors shall defeat or annul any gift, grant, devise or bequest to or from the said Corporation; provided, that the intent of the party or parties shall sufficiently appear upon the face of the gift, grant, will or other writing, whereby any estate or interest was intended to pass to or from the said Corporation.

Approved by the Senate and the House of Representatives of the Commonwealth of Pennsylvania, March 29, 1851.

SUPPLEMENT.

Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same,

That so much of Section Three of an Act entitled "An Act to Incorporate the Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America," approved the twenty-ninth day of March, in the year of our Lord, one thousand eight hundred and fifty-one, as provides that the said Corporators shall not at any time hold or absolutely possess property or estate, real, personal or mixed, exceeding the annual value of Twelve Thousand Dollars, be and the same is hereby repealed, and that the said Corporators shall not at any time hold or absolutely possess property or estate, real, personal or mixed, exceeding the annual value of Twenty Thousand Dollars.

Approved by the Senate and the House of Representatives of the Commonwealth of Pennsylvania, February 10, 1858.

II.—THE BOARD OF CHURCH EXTENSION.

A Decree to Incorporate the Board of Church Extension of the American Moravian Church.

Section 1.—The name of the Corporation shall be "THE BOARD OF CHURCH EXTENSION OF THE AMERICAN MORAVIAN CHURCH."

Section 2.—The purpose for which it is formed is the work of entering new fields of labor; of beginning and organizing mission enterprises; of erecting church edifices or parsonages; of aiding to liquidate indebtedness resting upon houses of worship or parsonages; and of promoting in every other way the work of Church Extension in the American Province of the Church of the United Brethren, or Moravians, and for the further purpose of carrying on the work of Home Missions according to such rules and regulations as the Synod of the said American Province of the Church of the United Brethren, or Moravians, may from time to time adopt.

Section 3.—The place or places where its business is to be transacted shall be at Bethlehem Borough, in the County of Northampton, and State of Pennsylvania, or at such other places in the said State as may, from time to time, be determined on by the Synod of the American Moravian Church.

Section 4.—The term for which it is to exist is to be perpetual, subject to the power of the General Assembly under the Constitution of this Commonwealth.

Section 5.—The names and residences of the subscribers are:—Edmund de Schweinitz, Bethlehem, Pennsylvania; Eugene Leibert, Nazareth, Pennsylvania; Charles A. Zoebisch, New York City, New York; Augustus Schultze, Bethlehem, Pennsylvania; Joseph A. Rice, Bethlehem, Pennsylvania; Nathaniel S. Wolle, Lititz, Pennsylvania.

Section 6.—The number of its Directors and the names and residences of those who are chosen Directors for the first year are:—Edmund de Schweinitz, Bethlehem, Pennsylvania; Eugene Leibert, Nazareth, Pennsylvania; Charles A. Zoebisch, New York City, New York; Augustus Schultze, Bethlehem, Pennsylvania; Joseph A. Rice, Bethlehem, Pennsylvania, and Nathaniel S. Wolle, Lititz, Pennsylvania. Their successors shall be such and as many as may from time to time be determined by the Synod of the American Moravian Church; provided, that there shall always be an equal number of Ministers and laymen. The said Board shall have authority to elect its own officers as it may see fit, the Treasurer, however, always to be a layman.

Section 7.—The said Board of Church Extension shall be empowered to establish a Church Extension Fund which shall be kept intact and undiminished as an investment, the yearly income whereof shall be used in aid of the building of new houses of worship or of parsonages, or in liquidation of indebtedness resting upon houses of worship or parsonages; provided, that the money shall be invested in real securities and in such other securities as are named in the Acts of the Assembly of Pennsylvania, authorizing investments by Trustees; provided, further, that no loans of this fund, or any part thereof, shall be made upon the security of church property; and provided, further, that the income of the said fund shall not be used until the capital of the fund shall have reached the sum of Fifty Thousand Dollars.

Ordered and decreed by the Court of Common Pleas of Northampton County, Pennsylvania, September 11, 1883.

III.—THE TRUSTEES OF THE LARGER LIFE FOUNDATION.

A Decree to Incorporate the Trustees of the Moravian Larger Life Foundation.

COURT OF COMMON PLEAS OF NORTHAMPTON COUNTY,
PENNSYLVANIA,

To the Honorable Judges of the said Court:—

Agreeably to the provisions of the Act of the General Assembly of Pennsylvania entitled "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved the 29th day of April, A. D. 1874, and the several supplements thereto, the undersigned, three of whom are citizens of Pennsylvania, having associated themselves together for the purposes, and upon the terms, and by the name hereinafter set forth, and to the end that they may be duly incorporated according to law, hereby certify:—

1. The name of the intended Corporation is "THE TRUSTEES OF THE MORAVIAN LARGER LIFE FOUNDATION."

2. The purpose for which the said Corporation is formed is to aid in the support of the following benevolent, charitable and missionary undertakings of the Moravian Church by payment of interest from invested funds to be raised by dues, donations and contributions from members and others, to wit:—

1. Foreign Mission Emergencies' Fund of the Society for Propagating the Gospel.
2. Board of Church Extension of the American Moravian Church —Permanent Fund.
3. Board of Church Extension of the American Moravian Church —Old Home Mission Fund.
4. The Moravian College and Theological Seminary.
5. The Sustentation Fund.
6. The Provincial Administration Account for Publications.
7. Linden Hall Seminary.
8. Nazareth Hall.
9. The Moravian Seminary and College for Women.
10. Western Old People's Home and Orphanage.
11. Western Moravian Students' Home.

3. The business of the Corporation is to be transacted in the City of Bethlehem, Pennsylvania.

4. The Corporation shall have perpetual succession by its corporate name.

5. The subscribers' names and residences are as follows:—Harry J. Meyers, Bethlehem, Pennsylvania; G. William Riegel, Bethlehem, Pennsylvania; C. Elmer Smith, York, Pennsylvania; A. W. Stephens, New York City, New York; H. S. Rominger, Indianapolis, Indiana; Eli E. Fischer, Watertown, Wisconsin, and Max H. Strehlow, Green Bay, Wisconsin.

6. The number of Trustees is fixed at seven and the names and residences of those chosen for the first year, or until their successors are lawfully chosen in accordance with the By-Laws of the Corporation to be adopted, are as follows:—Harry J. Meyers, Bethlehem, Pennsylvania; G. William Riegel, Bethlehem, Pennsylvania; C. Elmer Smith, York, Pennsylvania; A. W. Stephens, New York City, New York; H. S. Rominger, Indianapolis, Indiana; Eli E. Fischer, Watertown, Wisconsin, and Max H. Strehlow, Green Bay, Wisconsin.

7. All persons interested in the purpose of the Corporation shall be

eligible to membership and may be elected at any meeting of the Board of Trustees in such manner as the By-Laws may provide.

8. The Corporation is to have no capital stock. The funds of the said Corporation shall be raised from donations and contributions from the members of the various Moravian Churches and others interested in the purposes of the Corporation, and from annual dues from members. The annual dues from members shall be assessed as the Corporation by its By-Laws may determine, which dues, donations and contributions will be applied to promoting the purposes for which the Corporation is formed.

9. The yearly income of the said Corporation, other than that derived from real estate, shall not exceed One Hundred Thousand Dollars.

Witness our hands and seals this eighth day of May, in the year of our Lord nineteen hundred and twenty-one.

HARRY J. MEYERS,
G. WILLIAM RIEGEL,
C. ELMER SMITH,

A. W. STEPHENS,
H. S. ROMINGER,
ELI E. FISCHER,

MAX H. STREHLOW.

DECREE OF INCORPORATION.

Now, this twelfth day of September, A. D. 1921, the report of the Master recommending a decree of incorporation having been duly filed, I do hereby certify that I have perused and examined the Certificate of Incorporation of "The Trustees of the Moravian Larger Life Foundation," and that I find the same to be in proper form and within the purposes named in the first class of Corporations specified in the second section of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved the twenty-ninth day of April, A. D. 1874, and the supplements thereto; and that the purposes of the proposed Corporation appear to be lawful and not injurious to the community. It is, therefore, ordered and decreed that the Charter of "The Trustees of the Moravian Larger Life Foundation" be and the same is hereby approved and that upon the recording of the said Charter and this Order the subscribers thereto and their associates and successors shall be a Corporation for the purposes, upon the terms and under the name of "THE TRUSTEES OF THE MORAVIAN LARGER LIFE FOUNDATION."

(Signed) BY THE COURT, WM. M. McKEEN, J.

Recorded in the Records of Northampton County, Pennsylvania, in Miscellany Book, Volume 68, page 464, September 16, 1921.

IV.—THE BOARD OF ELDERS OF THE CANADIAN DISTRICT.

An Act to Incorporate the Board of Elders of the Canadian District of the Moravian Church in America, Northern Province.

Whereas, The persons hereinafter named have, by their petition, represented that they are members of the Moravian Church in America; that the said Church has been engaged for several years in establishing and carrying on missions, the erection and conduct of churches, schools, colleges, orphanages and hospitals, in the Provinces of Manitoba, Saskatchewan and Alberta; that in the course of their work some of them have acquired land which they desire to transfer to the Corporation hereby created, and

Whereas, The said petitioners have prayed that certain of the members in Canada of the said Church may be invested with corporate powers,

and it is expedient to grant their prayer, therefore, His Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:—

Section 1.—The present members of the Board of Brethren, who, for the time being, are appointed to superintend the secular and spiritual concerns of the Canadian District of the Moravian Church in America, to wit, the Right Reverend Clement Hoyler, of Strathcona; the Reverend Emil Suemper, of Calgary, and William Wensel, Esquire, of Strathcona, all of the Province of Alberta, and their successors, from time to time lawfully appointed in accordance with the Constitution, Rules and Regulations of the said Church, as the said Constitution, Rules and Regulations now exist or may be hereafter modified or altered, are hereby constituted a Corporation under the name of "THE BOARD OF ELDERS OF THE CANADIAN DISTRICT OF THE MORAVIAN CHURCH IN AMERICA," hereafter called "the Board."

Section 2.—The head office of the Board shall be in the city of Strathcona, in the Province of Alberta. The Board may, from time to time, by By-Law, establish branch offices or agencies at any place in Canada or elsewhere.

Section 3.—The Board may, from time to time, make By-Laws, not contrary to law nor inconsistent with the Constitution, Rules and Regulations of the Moravian Church in America for:—

a. The administration, management and control of the property, business, and other temporal affairs of the Canadian District of the Moravian Church in America.

b. The appointment, functions, duties and remuneration of all officers, agents and servants of the Board.

c. The appointment of committees and their duties.

d. The calling of meetings, regular or special, of the Board or of committees.

e. The fixing of the necessary quorum and procedure in all things at such meetings.

f. Generally, for the carrying out of the objects and purposes of the Board.

Section 4.—The Board may purchase, take, have, hold, receive, possess, retain and enjoy, property, real or personal, corporeal or incorporeal whatsoever, and for any or every estate or interest therein whatsoever, given, granted, devised or bequeathed to it, or appropriated, purchased or acquired by it in any manner whatsoever, to, for, or in favor of the uses and purposes of the Board or of the Moravian Church in America, or to, for or in favor of any eleemosynary, educational, religious or other institution established or intended to be established, by, under the management of or in connection with the work of the Board or of the Moravian Church in America. The annual value of the real estate held in Canada by or in trust for the Board shall not exceed Fifty Thousand Dollars.

Section 5.—The Board may also sell, convey, exchange, alienate, mortgage, lease or demise any real property held by the Board, whether by the way of investment for the uses and purposes mentioned in the next preceding section or not; and may also, from time to time, invest all or any funds or moneys vested in or acquired by it for the uses and purposes aforesaid in and upon any security by way of mortgage, hypothec or charge upon real property in any part of Canada; and for the purposes of such investment may take, receive and accept mortgages or assignments thereof, whether made and executed directly to the Board or to any corporation, body, company or person in trust for it; and may sell, grant, assign and transfer such mortgages or assignments and may release and discharge

such mortgages or assignments and may release and discharge such mortgages or assignments either wholly or partly.

Section 6.—In regard to any real property which, by reason of its situation or otherwise, is subject to the legislative authority of the Parliament of Canada, a license in mortmain shall not be necessary for the exercise of the powers granted by this Act; but otherwise the exercise of the said powers shall in any Province of Canada be subject to the laws of such Province as to the acquisition and holding of lands by Religious Corporations, in so far as such laws apply to the Board.

Section 7.—In so far as authorization by the Parliament of Canada is necessary, any person or corporation in whose name any property, real or personal, is held, in trust or otherwise, for the uses and purposes aforesaid, or any such person or corporation to whom any such property devolves, may, subject always to the terms and conditions of any trust relating to such property, transfer such property or any part thereof to the Board to be held in such trust, if any.

Section 8.—Any deed or other instrument relating to real estate vested in the Board or to any interest in such real estate shall, if executed within the jurisdiction of the Parliament of Canada, be deemed to be duly executed if there are affixed thereto the seal of the Board and the signature of any officer of the Board duly authorized for such purpose or of his lawful attorney.

Passed the Senate of Canada, April 30, 1909, and the House of Commons, May 15, 1909. Signed by the Governor-General of Canada, May 19, 1909.

V.—THE EXECUTIVE BOARD OF THE WESTERN DISTRICT.

A Declaration to Incorporate the Executive Board of the Western District of the Moravian Church in America, Northern Province.

KNOW ALL MEN BY THESE PRESENTS.

That we, Paul de Schweinitz, President, and Edw. F. Helmich, Secretary of the Seventh Synod of the Western District of the Moravian Church in America, hitherto called the Fourth District, a denominational body having at present no written constitution or other articles of organization, do hereby certify that at a meeting of the said body duly called and held in the City of Watertown, Wisconsin, on the twenty-sixth day of June, A. D. 1912, the following named persons, members of the said denominational body, to wit: Karl A. Mueller, of Watertown, Wisconsin; Albert Hauptert, of Green Bay, Wisconsin; Henry Richter, of Unionville, Michigan, and Robert H. Brennecke, of Watertown, Wisconsin, were elected Trustees to form a Corporation under the laws of the State of Wisconsin (Section 1998 of the Laws of 1898), the name of which Corporation shall be: "THE EXECUTIVE BOARD OF THE WESTERN DISTRICT OF THE MORAVIAN CHURCH IN AMERICA."

The number of Trustees in such Corporation shall be four, and they shall hold office for five years and until their successors are duly elected and qualified.

The purpose of this Corporation shall be:—To continue, establish, extend, supervise, administer and manage the religious, charitable and educational work of the Moravian Church in the State of Wisconsin and elsewhere in the United States of America, under such rules and regulation as the Synod of the Western District of the Moravian Church in America may from time to time prescribe; provided, that nothing shall be done contrary to law or inconsistent with the Constitution of the Northern

Province of the Moravian Church in America and the enactments of the Provincial Synod of the said Northern Province of the Moravian Church in America. In pursuance of this purpose the said Executive Board of the Western District of the Moravian Church in America may appoint and dismiss agents and committees, and prescribe their duties, and shall have authority to purchase, hold and enjoy property, real, personal or mixed, corporeal or incorporeal whatsoever, as may at any time be sold, conveyed, bequeathed, granted or given to it either absolutely or in trust, and shall have power to sell, mortgage or otherwise dispose of the same.

IN WITNESS WHEREOF the above named Paul de Schweinitz, President, and Edw. F. Helmich, Secretary of the Seventh Synod of the Western District of the Moravian Church in America, hitherto called the Fourth District, have hereunto set their hands this twenty-seventh day of June, A. D. 1912.

PAUL DE SCHWEINITZ, President.
EDW. F. HELMICH, Secretary.

In the presence of Nicholas Thauer and Chas. A. Skinner.

State of Wisconsin, Jefferson County:—ss.

Personally came before me this 27th day of June, A. D. 1912, Paul de Schweinitz, President, and Edw. F. Helmich, Secretary of the Seventh Synod of the Western District of the Moravian Church in America, to me known to be the persons who executed the foregoing instrument, and acknowledged the same to be their free act and deed for the uses and purposes therein mentioned.

CHAS. A. SKINNER,
Notary Public, Jefferson Co., Wis.

Filed in the office of the Secretary of State, July 2, 1912.

Recorded in the office of the Register of Deeds for Jefferson County, Wisconsin, July 3, 1912, Volume 4 of Incorporations, page 239.

VI.—THE MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY.

An Act to Incorporate the Moravian College and Theological Seminary, at Bethlehem, Pennsylvania.

Whereas, The Church of the United Brethren, commonly called Moravians, had, for a long time, a collegiate and theological institute connected with the Boarding School at Nazareth, but in the year one thousand eight hundred and fifty-eight removed the same to the Borough of Bethlehem, and established in the said Borough a College for the education of male persons in the various branches of science, literature, and the ancient and modern languages, as likewise a department of the same for the training and preparing of young men for the Gospel Ministry, and

Whereas, It is deemed by the authorities of the said Church to be advisable and necessary, for the more convenient management of the concerns of the said College, to have the said College incorporated; therefore,

Section 1.—Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same:—

That the Right Reverend John Christian Jacobson, the Reverend Francis Florentine Hagen and the Reverend Sylvester Wolle, all of the Borough of Bethlehem, duly elected by the Synod of the Northern District of the American Province of the United Brethren, a Board of Directors of the ecclesiastical affairs of the said Church in the said District, and likewise constituted, by virtue of their office, the Board of Trustees of the said College, and such other persons as may hereafter be appointed their asso-

ciates or successors, according to the rules and regulations of the said branch of the Church of the United Brethren, be and they are hereby constituted a body corporate and politic, in fact and in law, by the name and style of "THE MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY," and by that name shall be capable of perpetual succession, may sue and be sued, may have and use a common seal, and alter and change the same at pleasure, and shall also be capable to accept and take, by devise, grant, bargain, sale or otherwise, any estate or property, real or personal, and the same to hold and enjoy, or to sell and convey, lease or mortgage, as fully and absolutely, in all respects, as any natural person might do; provided, however, that the clear annual income of the estate and properties of the said Corporation, exclusive of any lands or tenements that may be occupied by the said College for its accommodations, or that of its Officers or Professors, and exclusive of income from students, shall not exceed the sum of Ten Thousand Dollars.

Section 2.—That the Trustees already appointed, or who shall hereafter be appointed in accordance with the fundamental statutes which govern the Church of the United Brethren in the said Northern District of the United States of America, shall have the care and management of the said College, and of its estates and properties, and shall have power to make all needful by-laws and regulations for the appointment of competent Professors and Teachers, for the fixing and payment of all salaries, for the fixing of prices of board and tuition of students, for the studies and exercises of the students, and for the general well-being of the said College; provided, that the said Statutes, By-Laws and Regulations shall not be inconsistent with the Constitution and Laws of this Commonwealth, or of the United States, or the enactments of the Synod of the said Church of the United Brethren.

Section 3.—That no misnomer or misdirection of the said Corporation, in any will, deed, grant or other instrument of writing, shall vitiate or defeat the same, but that the same shall take effect in the same manner as if the said Corporation were rightly named therein; provided, that it is sufficiently described to ascertain the intention of the parties.

Section 4.—That the Trustees, in connection with the Faculty of the College, shall have power to grant and confer such degrees in the liberal arts and sciences, or such branches thereof, to such students of the College, or others, as from their proficiency in learning they may deem justly entitled to such honors, and such as are usually granted by institutions of a similar kind, and to grant diplomas or certificates under their common seal, as may authenticate and perpetuate the memory of such graduation.

Approved by the Senate and the House of Representatives of the Commonwealth of Pennsylvania, April 3, 1863.

AMENDMENT.

1. The corporate rights, powers, prerogatives and franchises of a certain Corporation called "The Moravian College and Theological Seminary," chartered by an Act of the Assembly of Pennsylvania, approved April 3, 1863, be transferred from the "Board of Directors of the Ecclesiastical Affairs of the Northern District of the American Church of the United Brethren," otherwise called the "Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America," who have been ex-officio the Board of Trustees of the said College, to a Board of thirteen Trustees, to be elected by the Provincial Synod of the said Northern District of the Moravian Church, and to hold office during the intervals between meetings of the said Synod. The said Board of Trustees shall have the care and management of the said College and of its estates and properties, shall have power to nominate all Professors and

Teachers, and make all needful By-Laws and Regulations for the fixing and payment of salaries, and fixing prices of board and tuition of students, and for the studies and exercises of the students, and for the general well-being of the College; provided, that the said nominations, statutes, rules and regulations shall be in conformity with the laws of the United States and the Constitution of the Church of the United Brethren, and provided, further, that said nominations, statutes, rules and regulations be subject to and receive the approval of the Board of Elders of the said Northern District of the said Church.

2. Seven of the said Board of Trustees so elected shall be laymen of the said Moravian Church, and six shall be ordained brethren of the Moravian Church of the said Northern Diocese. Each District of the said Northern Diocese shall be represented in the said Board of Trustees by at least one member, who, at the time of his election by the Synod, shall be a resident of the District he represents. Vacancies in the said Board, in the intervals between meetings of the Synod, shall be filled by the remaining members of the said Board of Trustees, for the unexpired term.

3. The following named persons, Joseph A. Rice, Ashton C. Borhek and Abraham C. Prince, of Bethlehem, Pa., Frank C. Stout, of Audenried, Pa., James M. Beck, of Philadelphia, Pa., Alfred de Groot, of Staten Island, N. Y., Robert H. Brennecke, of Watertown, Wis., Bishop J. M. Levering, of Bethlehem, Pa., the Rev. W. H. Vogler, of Hope, Ind., the Rev. Charles Nagel, of Philadelphia, Pa., the Rev. J. Max Hark, D. D., of Lancaster, Pa., the Rev. Wm. Strohmeier, of Lake Mills, Wis., and the Rev. Paul de Schweinitz, of Nazareth, Pa., are hereby elected members of the said Board of Trustees, to hold office from the time of the approval of this amendment by the proper Court until the next meeting of the Synod.

4. All parts of the said Charter of the Moravian College and Theological Seminary inconsistent with the above resolution are hereby repealed.

5. The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America, elected at this Synod shall, as soon as practicable after their election, apply to the proper Courts for an amendment to the Charter of the said Moravian College and Theological Seminary, in conformity with, and embodying the above resolution, and, upon the allowance thereof, transfer the care of the said College to the said new Board of Trustees as hereinbefore provided.

Adopted by the Provincial Synod, June 2, 1893. Ordered and decreed by the Court of Common Pleas of Northampton County, Pennsylvania, July 17, 1893.

AMENDMENTS.

1. The Provincial Elders' Conference of the Northern District shall be ex-officio members of the Board of Trustees of the Moravian College and Theological Seminary, in addition to the thirteen Trustees to be elected, with all the rights and privileges which the Constitution allows.

2. The Provincial Elders' Conference of the Southern District be requested to serve as advisory members of the Board, and to appoint two brethren, who, together with the Provincial Elders Conference, shall represent the Southern District on the Board of Trustees.

3. The President of the Moravian College and Theological Seminary shall be one of the thirteen Trustees to be elected, with the right to attend the meetings of all its committees.

Adopted by the Provincial Synod, September 16, 1898. Ordered and decreed by the Court of Common Pleas of Northampton County, Pennsylvania, November 7, 1898.

Note.—At the time of the going to press of the present edition of the Book of Order further amendments to the Charter of "The Moravian College and Theological Seminary" were pending before the Court of Common Pleas of Northampton County, Pennsylvania, which, no one objecting, will certainly be granted. These amendments are the following:—

1. That the Southern members of the Board of Trustees shall be made full voting members with all the rights and duties of the Northern members, eliminating the word "advisory" in designating the Southern members.

2. That the permissible clear annual income from investments, apart from the income from students, shall be Fifty Thousand, instead of Ten Thousand Dollars, as in the original Charter.

Granted by decree of the Court April 28, 1924.

VII.—THE MORAVIAN SEMINARY AND COLLEGE FOR WOMEN AT BETHLEHEM, PA.

An Act to Incorporate the Moravian Seminary for Young Ladies at Bethlehem, Pennsylvania.

Whereas, The Church of the United Brethren, commonly called Moravians, has maintained a Boarding School for the education of Young Ladies at Bethlehem, Northampton County, Pennsylvania, since the year one thousand seven hundred and eighty-five; and

Whereas, The course of studies pursued in the said institution embraces the various branches of the arts, sciences, literature, and the ancient and modern languages, usually pursued in the highest institutions of a similar kind; and

Whereas, It is deemed by the authorities of the said Church to be advisable and necessary, for the more convenient management of the concerns of the said School, to have the said School incorporated; therefore,

Section 1.—Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same:—

That the Right Reverend John Christian Jacobson, the Reverend Francis Florentine Hagen and the Reverend Sylvester Wolle, all of the Borough of Bethlehem, duly elected by the Synod of the Northern District of the American Province of the United Brethren, a Board of Directors of the ecclesiastical affairs of the said Church in the said District, and likewise constituted, by virtue of their office, the Board of Trustees of the said Boarding School, and such other persons as may hereafter be appointed their associates or successors, according to the rules and regulations of the said branch of the Church of the United Brethren, be and they are hereby constituted a body corporate and politic, in fact and in law, by the name and style of "THE MORAVIAN SEMINARY FOR YOUNG LADIES AT BETHLEHEM, PENNSYLVANIA," and by that name shall be capable of perpetual succession, may sue and be sued, may have and use a common seal, and alter and change the same at pleasure, and shall also be capable to accept and take, by devise, grant, bargain, sale or otherwise, any estate or property, real or personal, and the same to hold and enjoy, or to sell and convey, lease or mortgage, as fully and absolutely, in all respects, as any natural person might do; provided, however, that the clear annual income of the estate and properties of the said Corporation, exclusive of any lands or tenements that may be occupied by the said School for its accommodations, or that of its Officers or Professors, and exclusive of income from students, shall not exceed the sum of Ten Thousand Dollars.

Section 2.—That the Trustees already appointed, or who shall here-

after be appointed in accordance with the fundamental statutes which govern the Church of the United Brethren aforesaid, shall have the care and management of the said School, and of its estates and properties, and shall have power to make all needful by-laws and regulations for the appointment of competent Professors and Teachers, for the fixing and payment of all salaries, for the fixing of prices of board and tuition of students, for the studies and exercises of the students, and for the general well-being of the said School; provided, that the said statutes, by-laws and regulations shall not be inconsistent with the Constitution and Laws of this Commonwealth, or of the United States, or the enactments of the Synod of the said Church of the United Brethren.

Section 3.—That no misnomer or misdirection of the said Corporation, in any will, deed, grant or other instrument of writing, shall vitiate or defeat the same, but that the same shall take effect in the same manner as if the said Corporation were rightly named therein; provided, that it is sufficiently described to ascertain the intention of the parties.

Section 4.—That the Trustees, in connection with the President or Principal of the said Seminary and his assistants, shall have power to grant and confer such degrees in the liberal arts and sciences, or such branches thereof, to such students of the Seminary or others, as from their proficiency in learning they may deem justly entitled to such honors, and such as are usually granted by institutions of a similar kind, and to grant diplomas or certificates under their common seal, as may authenticate and perpetuate the memory of such graduation.

Approved by the Senate and the House of Representatives of the Commonwealth of Pennsylvania, April 3, 1863.

AMENDMENT.

1. The corporate rights, powers, prerogatives and franchises of a certain Corporation called "The Moravian Seminary for Young Ladies at Bethlehem, Pennsylvania," a Boarding School maintained at the said place, and chartered by an Act of the Assembly of Pennsylvania, approved April 3, 1863, be transferred from the "Board of Directors of the Ecclesiastical Affairs of the Northern District of the American Church of the United Brethren," otherwise called the "Board of Elders of the Northern Diocese of the United Brethren in the United States of America," who have been ex-officio the Board of Trustees of the said Boarding School, to a Board of nine Trustees, to be elected by the Provincial Synod of the said Northern District of the Moravian Church, and to hold office during the intervals between the meetings of the said Synod. The said Board of Trustees shall have the care and management of the said School, and of its estates and properties, and shall have the power to make all needful by-laws and regulations for the nomination of a Principal and appointment of competent Professors and Teachers, granting degrees and diplomas, for the fixing and payment of all salaries, for the fixing of prices of board and tuition of students, for the studies and exercises of the students, and for the general well-being of the said School; provided, that the said statutes, rules and regulations, nominations and appointments shall be in conformity with the laws of the United States and of this Commonwealth and the Constitution of the Church of the United Brethren; and provided, further, that they be subject to and receive the approval of the Board of Elders of the said Northern District of the said Church.

2. Vacancies in the said Board, in the intervals between the meetings of the Synod, shall be filled by the remaining members of the said Board of Trustees for the unexpired term.

3. The following named persons, A. S. Schropp, of Bethlehem, Pa.,

C. A. Zoebisch, of New York City, J. Samuel Krause, of Bethlehem, Pa., the Rev. Wm. H. Rice, of New Dorp, N. Y., L. F. Leibfried, Julius D. Bishop and Eugene A. Rau, of Bethlehem, Pa., the Rev. L. P. Clewell, of Utica, N. Y., and N. S. Wolle, of Lititz, Pa., are hereby elected members of the said new Board of Trustees, to hold office from the time of the approval of this amendment by the proper Court until the next meeting of the Synod.

4. All parts of the said Charter of the Moravian Seminary for Young Ladies at Bethlehem, Pennsylvania, inconsistent with the above resolution, are hereby repealed.

5. The Board of Elders of the Church of the United Brethren in the United States of America, elected at this Synod, shall, as soon as practicable after their election, apply to the proper Courts for an amendment to the Charter of the said "Moravian Seminary for Young Ladies at Bethlehem, Pennsylvania," in conformity with and embodying the above resolution, and, upon the allowance thereof, transfer the care of the said School to the said new Board of Trustees as hereinbefore provided; provided, that in case of a sale of the property of the said "Moravian Seminary for Young Ladies at Bethlehem," and a failure to use the proceeds for school purposes, the proceeds thereof shall revert to the Sustentation Diacony of the said Northern District of the Moravian Church.

Adopted by the Provincial Synod, June 2, 1893. Ordered and decreed by the Court of Common Pleas of Northampton County, Pennsylvania, July 17, 1893.

Note.—By resolution of Synod, adopted September 17, 1898, the members of the Provincial Elders Conference and the Principal of the School were made advisory members of the Board of Trustees of the Moravian Seminary for Young Ladies at Bethlehem, Pa.

AMENDMENT.

By a further amendment of the Charter the corporate title was changed so as to read "THE MORAVIAN SEMINARY AND COLLEGE FOR WOMEN AT BETHLEHEM, PENNSYLVANIA."

Approved in a Final Decree of the Court, May 19th, 1913; recorded in Miscellaneous Book Volume 52, page 546. in the Recorder's Office at Easton, Northampton County, Pa.

VIII.—LINDEN HALL SEMINARY AT LITITZ, PA.

An act to Incorporate Linden Hall Seminary at Lititz, Lancaster County, Pennsylvania.

Whereas, The Church of the United Brethren, commonly called Moravians, has maintained a Boarding School for Young Ladies at Lititz, Lancaster County, Pennsylvania, since the year one thousand seven hundred and ninety-four; and

Whereas, The course of studies pursued in the said institution embraces the various branches of the arts, sciences, literature and the ancient and modern languages usually pursued in the best institutions of a similar kind; and

Whereas, It is deemed by the authorities of the said Church to be advisable and necessary, for the further well-being and the more convenient management of the concerns of the said School, to have the said school incorporated, therefore

Section 1.—Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same:—

That the Right Reverend John Christian Jacobson, the Reverend Francis Florentine Hagen and the Reverend Sylvester Wolle, all of the Borough of Bethlehem, duly elected by the Synod of the Northern District of the American Province of the United Brethren, a Board of Directors of the ecclesiastical affairs of the said Church in the said District, and likewise constituted, by virtue of their office, the Board of Trustees of the said Boarding School, and such other persons as may hereafter be appointed their associates or successors, according to the rules and regulations of the said branch of the Church of the United Brethren, be and they are hereby constituted a body corporate and politic, in fact and in law, by the name and style of "LINDEN HALL SEMINARY AT LITITZ, PENNSYLVANIA," and by that name shall be capable of perpetual succession, may sue and be sued, may have and use a common seal, and alter and change the same at pleasure, and shall also be capable to accept and take by devise, grant, bargain, sale or otherwise any estate or property, real or personal, and the same to hold and enjoy, or to sell or convey, lease or mortgage, as fully and absolutely in all respects as any natural person might do; provided, however, that the clear annual income of the estates and properties of the said Corporation, exclusive of any lands or tenements that may be occupied by the said School for its accommodations, or that of its officers or teachers, and exclusive of income from students, shall not exceed the sum of Ten Thousand Dollars.

Section 2.—That the Trustees already appointed, or who shall hereafter be appointed, in accordance with the fundamental statutes which govern the Church of the United Brethren aforesaid, shall have the care and management of the said School and its estates and properties, and shall have power to make all needful by-laws and regulations for the appointment of competent Professors and Teachers, for the fixing and payment of all salaries, for the fixing of prices of board and tuition of students, for the studies and exercises of the students, and for the general well-being of the said School; provided, that the said statutes, by-laws and regulations shall not be inconsistent with the Constitution and Laws of this Commonwealth or of the United States, or the enactments of the Synods of the said Church of the United Brethren.

Section 3.—That no misnomer or misdirection of the said Corporation, in any will, deed, grant or other instrument of writing, shall vitiate or defeat the same, but that the same shall take effect in the same manner as if the said Corporation were rightly named therein; provided, that it is sufficiently described to ascertain the intention of the parties.

Section 4.—That the Trustees, in connection with the President or Principal of the said Seminary and his assistants, shall have power to grant and confer such degrees in the liberal arts and sciences, or such branches thereof, to such students of the Seminary or others, as from their proficiency in learning they may deem justly entitled to such honors, and such as are usually granted by institutions of a similar kind, and to grant diplomas or certificates under their common seal, as may authenticate and perpetuate the memory of such graduation.

Approved by the Senate and the House of Representatives of the Commonwealth of Pennsylvania, April 3, 1863.

AMENDMENT.

1. The corporate rights, powers, prerogatives and franchises of a certain Corporation called "Linden Hall Seminary at Lititz, Pennsylvania," chartered by an Act of the Assembly of Pennsylvania, approved April 3, 1863, be transferred from the "Board of Directors of the Ecclesiastical Affairs of the Northern District of the American Church of the United Brethren," otherwise called the "Board of Elders of the Northern Dio-

cese of the Church of the United Brethren in the United States of America," who have been ex-officio the Board of Trustees of the said Boarding School, to a Board of nine Trustees, to be elected by the Provincial Synod of the said Northern District of the Moravian Church, and to hold office during the intervals between the meetings of the said Synod. The said Board of Trustees shall have the care and management of the said School, and of its estates and properties, and shall have the power to make all needful by-laws and regulations for the nomination of a Principal and appointment of competent Professors and Teachers, for granting degrees and diplomas, for the fixing and payment of all salaries, for the fixing of prices of board and tuition of students, for the studies and exercises of the students, and for the general well-being of the said School; provided, that the said statutes, rules and regulations, nominations and appointments shall be in conformity with the laws of the United States and of this Commonwealth, and the Constitution of the Church of the United Brethren, and provided, further, that they be subject to and receive the approval of the Board of Elders of the said Northern District of the said Church.

2. Vacancies in the said Board, in the intervals between the meetings of the Synod, shall be filled by the remaining members of the said Board of Trustees for the unexpired term.

3. The following named persons are hereby elected members of the said new Board of Trustees:—Abraham R. Beck and John R. Bricker, of Lititz, Pa., George K. Reed, of Lancaster, Pa., the Rev. C. L. Moench, of Lititz, Pa., the Rev. E. S. Wolle, of Philadelphia, Pa., the Rev. H. A. Gerdson, of Lebanon, Pa., the Rev. H. A. Brickenstein and George W. Hepp, of Lititz, Pa., and David Rebstock, of Lebanon, Pa., to hold office from the time of the approval of this amendment by the proper Court until the next meeting of the Synod.

4. All parts of the said Charter of "Linden Hall Seminary at Lititz, Pennsylvania," inconsistent with the above resolution are hereby repealed.

5. The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America, elected at this Synod, shall, as soon as practicable after their election, apply to the proper Courts for an amendment to the Charter of the said "Linden Hall Seminary at Lititz, Pennsylvania," in conformity with and embodying the above resolution, and, upon allowance thereof, transfer the care of the said School to the said new Board of Trustees, as herein provided; provided, that in case of a sale of the property of Linden Hall Seminary at Lititz, Pennsylvania, and on failure to use the proceeds for school purposes, the proceeds thereof shall revert to the Sustentation Diacony of the said Northern District of the Moravian Church.

Adopted by the Provincial Synod, June 2, 1893. Ordered and decreed by the Court of Common Pleas of Lancaster County, Pennsylvania, August 21, 1893.

AMENDMENT.

The Board of Trustees of Linden Hall Seminary at Lititz, Pennsylvania, shall consist of fifteen Trustees. Nine of these shall be elected by the Provincial Synod of the Northern District of the American Province of the Church of the United Brethren in the United States of America, and the remaining six shall be elected at any time by the nine thus chosen. All members of the Board of Trustees shall hold office during the interval between the meetings of the said Synod.

Adopted by the Provincial Synod, June 5, 1903. Ordered and decreed by the Court of Common Pleas of Lancaster County, Pennsylvania, November 5, 1904.

Note.—By resolution of Synod, adopted September 17, 1898, the mem-

bers of the Provincial Elders' Conference and the Principal of the School were made advisory members of the Board of Trustees of Linden Hall Seminary at Lititz, Pa.

IX.—NAZARETH HALL AT NAZARETH, PA.

An Act to Incorporate Nazareth Hall Boarding School at Nazareth, Pennsylvania.

Whereas, The Church of the United Brethren, commonly called Moravians, has established and maintained a Boarding School for Boys at Nazareth, Northampton County, Pennsylvania, since the year one thousand seven hundred and eighty-five; and

Whereas, It is deemed by the authorities of the said Church, to be advisable and necessary, for the more convenient management of the concerns of the said School, to have the said School incorporated; therefore,

Section 1.—Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same:—

That the Right Reverend John Christian Jacobson, the Reverend Francis Florentine Hagen and the Reverend Sylvester Wolle, all of the Borough of Bethlehem, duly elected by the Synod of the Northern District of the American Province of the United Brethren, a Board of Directors of the ecclesiastical affairs of the said Church in the said District, and likewise constituted, by virtue of their office, the Board of Trustees of the said Boarding School, and such other persons as may hereafter be appointed their associates or successors, according to the rules and regulations of the said branch of the Church of the United Brethren, be and they are hereby constituted a body corporate and politic, in fact and in law, by the name and style of "NAZARETH HALL BOARDING SCHOOL," and by that name shall be capable of perpetual succession, may sue and be sued, may have and use a common seal, and alter and change the same at pleasure, and shall also be capable to accept and take, by devise, grant, bargain, sale or otherwise, any estate or property, real or personal, and the same to hold and enjoy, or to sell and convey, lease or mortgage, as fully and absolutely, in all respects, as any natural person might do; provided, however, that the clear annual income of the estates and properties of the said Corporation, exclusive of any lands or tenements that may be occupied by the said School for its accommodations, or that of its Officers or Professors, and exclusive of income from students, shall not exceed the sum of Ten Thousand Dollars.

Section 2.—That the Trustees and Overseers already appointed, or who shall hereafter be appointed in accordance with the fundamental statutes which govern the Church of the United Brethren aforesaid, shall have the care and management of the said School, and of its estates and properties, and shall have power to make all needful by-laws and regulations for the appointment of competent Professors and Teachers, for the fixing and payment of all salaries, for the fixing of prices of board and tuition of students, for the studies and exercises of the students, and for the general well-being of the said School; provided, that the said statutes, by-laws and regulations shall not be inconsistent with the Constitution and Laws of this Commonwealth, or of the United States. *and said at*

Section 3.—That no misnomer or misdirection of the said Corporation, in any will, deed, grant or other instrument of writing, shall vitiate or defeat the same, but that the same shall take effect in the same manner as if the said Corporation were rightly named therein; provided, that it is sufficiently described to ascertain the intention of the parties. *best
see next
page*

Approved by the Senate and the House of Representatives of the Commonwealth of Pennsylvania, April 14, 1863.

AMENDMENT.

1. The corporate rights, powers, prerogatives and franchises of a certain Corporation called "Nazareth Hall Boarding School," chartered by an Act of the Assembly of Pennsylvania, approved April 14, 1863, be transferred from the "Board of Directors of the Ecclesiastical Affairs of the Northern District of the American Church of the United Brethren," otherwise called the "Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America," who have been ex-officio the Board of Trustees of the said Boarding School, to a Board of nine Trustees, to be elected by the Provincial Synod of the said Northern District of the Moravian Church, and to hold office during the interval between the meetings of the said Synod. The said Board of Trustees shall have the care and management of the said School, and of its estates and properties, and shall have the power to make all needful by-laws and regulations for the nomination of a Principal and appointment of competent Professors and Teachers, for granting degrees and diplomas, for the fixing and payment of all salaries, for the fixing of prices of board and tuition of students, for the studies and exercises of students, and for the general well-being of the said School; provided, that said statutes, rules and regulations, nominations and appointments shall be in conformity with the laws of the United States and of this Commonwealth, and the Constitution of the Church of the United Brethren, and provided, further, that they be subject to and receive the approval of the Board of Elders of the said Northern District of the said Church.

2. Vacancies in the said Board, in the interval between the meetings of the Synod, shall be filled by the remaining members of the said Board of Trustees for the unexpired term.

3. The following named persons are hereby elected members of the said new Board of Trustees:—G. Adolph Schneebeil, of Nazareth, Pa., Granville Henry, of Schoeneck, Pa., John F. Beitel, of Nazareth, Pa., Wm. V. Knauss, of Bethlehem, Pa., Judson T. Francis, of New York City, N. Y., the Rev. S. J. Blum, of York, Pa., Herman A. Doster, of Bethlehem, Pa., Theodore Lueders, of Philadelphia, Pa., and the Rev. G. F. Bahnson, of Schoeneck, Pa., to hold office from the time of the approval of this amendment by the proper Court until the next meeting of the Synod.

4. All parts of the said Charter of "Nazareth Hall Boarding School" inconsistent with the above resolution are hereby repealed.

5. The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America, elected at this Synod, shall, as soon as practicable after their election, apply to the proper Courts for an amendment to the Charter of the said "Nazareth Hall Boarding School," in conformity with and embodying the above resolution, and, upon the allowance thereof, transfer the care of the said School to the said new Board of Trustees, as hereinbefore provided; provided, that in case of a sale of the property of the said Nazareth Hall Boarding School, and on failure to use the proceeds for school purposes, the proceeds thereof shall revert to the Sustentation Diacony of the said Northern District of the Moravian Church.

Adopted by the Provincial Synod, June 2, 1893. Ordered and decreed by the Court of Common Pleas of Northampton County, Pennsylvania, June 17, 1893.

Note.—By resolution of Synod, adopted September 17, 1898, the members of the Provincial Elders' Conference and the Principal of the School were made advisory members of the Board of Trustees of Nazareth Hall at Nazareth, Pa.

APPENDIX

I.—THE RULES OF ORDER OF THE PROVINCIAL SYNOD OF 1920.

DUTIES AND PRIVILEGES OF THE PRESIDENT.

Rule 1.—It shall be the duty of the President to preserve order, and to endeavor to conduct all business before the Synod to a speedy and proper result. He shall state every case properly presented to the Synod, and before putting it to vote shall ask, "Is the Synod ready for the question?" He shall announce all votes and decisions.

Rule 2.—In case the Synod shall be equally divided on any question, it shall be considered lost.

Rule 3.—The President may speak to points of order in preference to other members of the Synod; and shall decide questions of order, subject to an appeal to the Synod by any member, which appeal shall always be in writing.

Rule 4.—When an appeal is made from the decision of the President, he shall put the question thus: "Shall the decision of the Chair stand as the judgment of the Synod?"

Rule 5.—The President shall appoint all committees, and shall refer *v. rule 39* all reports, memorials, petitions, or resolutions to appropriate committees, unless the Synod shall otherwise direct.

Rule 6.—It shall be the duty of the President, and the privilege of any member of the Synod, to call to order a member who violates an established Rule of Order.

THE SECRETARY.

Rule 7.—The Secretary shall enter upon the Journal the name of the brother offering a resolution, proposition or amendment.

Rule 8.—The Secretary shall enter upon the Journal every resolution or proposition submitted to the Synod, or report made by a Committee, in the words in which it was submitted by the mover, or presented by the Committee; also all amendments offered, whether adopted or rejected; and before the final vote is taken on any resolution, proposition or report, which may have been amended, it shall be again entered in the words on which the final vote is taken, unless the amendments can readily be supplied from the Journal without such re-entry.

MOTIONS.

Rule 9.—A motion must be seconded and afterwards repeated from the Chair, or read aloud, before it is debated. A motion shall be reduced to writing, if any brother requests it.

Rule 10.—All resolutions shall be submitted in writing.

Rule 11.—Any brother having made a motion may withdraw it, with leave of the second, before it is debated; but not afterwards without leave of the Synod.

Rule 12.—A motion to amend an amendment shall be in order, but to amend an amendment to an amendment shall not be entertained.

Rule 13.—An amendment destroying or altering the intention of a motion shall be in order; but an amendment relating to a different subject shall not be in order.

Rule 14.—On an amendment to “strike out and insert” the paragraph to be amended shall first be read as it stands, then the words proposed to be struck out and those to be inserted, and, finally, the paragraph as it would stand, if so amended.

Rule 15.—A call for a “Division of the Question” can be granted only when the division called for will leave distinct and entire propositions.

DEBATE.

Rule 16.—When a member speaks or offers a motion, he shall rise in his place and, respectfully addressing the President, confine himself to the question under consideration.

Rule 17.—When a member is called to order, he shall take his seat until the point is determined.

Rule 18.—When two or more members rise to speak at the same time, the President shall decide who is entitled to the floor.

Rule 19.—While a brother is speaking, no one shall interrupt him, except for the purpose of calling him to order, or asking of the President leave to explain. A brother allowed “to explain” shall have the right to explain only an actual misunderstanding of language, and is strictly prohibited from going into debate on the merits of the question.

Rule 20.—Any brother speaking to impeach the motives of a fellow-member, or treating him with personal disrespect, or passing between him and the Chair while he is speaking, shall be a violation of order.

Rule 21.—Any conversation, by whispering or otherwise, which is calculated to disturb a brother while speaking or hinder the transaction of business, shall be a violation of order.

Rule 22.—In discussion no one shall speak more than three times on any one question.

PRIVILEGED QUESTIONS.

Rule 23.—When a question is before the Synod, the only motions in order shall be:—(1) to adjourn, (2) the previous question, (3) to lay on the table, (4) to postpone indefinitely, (5) to postpone to a definite day, (6) to refer, (7) to divide, or (8) to amend, which motions shall take precedence as herein arranged.

Rule 24.—When the “Previous Question” is moved, and sustained by five other members, it shall be put in this form: “Shall the main question now be put?” If this is carried, all further motions, amendments and debates shall be excluded, and the question must be put without delay. If amendments are pending, the question shall first be taken on them in regular order. A motion for the Previous Question cannot be re-considered.

Rule 25.—When a question is postponed indefinitely, it shall not be considered again during the sitting of the same Synod; but when laid on the table, it can be taken up again on motion.

ADJOURNMENT

Rule 26.—A motion to adjourn shall always be in order, except (1) when a member is in possession of the floor, (2) when the yeas and nays are being called, (3) when the members are voting, (4) when adjournment was the last preceding motion, or (5) when it is decided to take the Previous Question.

Rule 27.—A motion to adjourn cannot be amended; but a motion to adjourn to a given time may be, and is open to debate.

Rule 28.—Adjournment to a subsequent day, lays the matter under

consideration on the table, whence it may be taken up at any time on motion.

QUESTIONS NOT DEBATABLE.

Rule 29.—A motion to adjourn, when to adjourn simply. 2. A motion for the Previous Question. 3. A motion to lay on the table, when claiming privilege over another motion, except when it prevents a member or a committee, in making any proposition, from stating the reasons therefor. 4. A motion to read a paper. 5. Questions of order whilst the Previous Question is pending. 6. Questions of order, when not appealed from the decision of the President.

READING OF PAPERS.

Rule 30.—The reading of any paper called for, relating to the subject under debate, shall always be in order.

TAKING THE VOTE.

Rule 31.—When the President has commenced taking a vote, no further debate shall be admitted, unless a mistake has been made; in which case the mistake shall be rectified and another vote taken.

Rule 32.—The yeas and nays upon any question may be called for by two members, and when so called, shall be taken and entered upon the Journal. They may be called for at any time before the announcement of the vote by the Chair.

Rule 33.—In all elections by ballot, a majority of the whole number of votes cast shall be necessary to a choice, except in cases when Synod shall determine two-thirds to be necessary.

Rule 34.—In voting by yeas and nays, all present must vote, unless excused by the Synod. A motion to excuse shall be decided without debate.

FILLING BLANKS.

Rule 35.—When any blank is to be filled by the names of persons, a vote shall be taken on the names in the order of their nomination; but when a blank is to be filled by any sum of money or time proposed, the question shall be first put on the largest sum and the most remote time.

RE-CONSIDERATION.

Rule 36.—A question may be re-considered at any time.

Rule 37.—A motion to re-consider must be made by a member who voted in the majority. No question shall be re-considered more than once; nor shall a vote to re-consider be re-considered.

COMMITTEES AND THEIR REPORTS.

Rule 38.—The Standing Committees of the Synod shall be:—

- ✓ 1. On the State of Religion.
- ✓ 2. On Church Government.
- ✓ 3. On Education. *united with 11*
- ✓ 4. On Finance.
- ✓ 5. On Publications.
6. On Discipline.
7. On Ritual and Worship.
- ✓ 8. On Foreign Missions.
- ✓ 9. On Home Missions.
- ✓ 10. On the Mission in Czecho-Slovakia.
- ✓ 11. On Devotional Exercises.

✓ 12. On *missionary* *Education*

Leave of Absence?

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Rule 40.—The brother first named on the appointment of a ~~com.~~ shall announce the time & place of the first meeting of the com., but when convened the com. must elect its own Chairman & Secretary ~~from the~~ ^{Chairman of the following Committees, viz.:} On the State of Religion, On Church Pol., on Finance & on Dominations. ~~which~~ ⁸⁸ chairman shall be elected as soon as possible after the opening of Synod. They shall be voted for on one

12. On Synodal Expenses.

13. On Fraternal and Interdenominational Relations.

14. On Rules of Order.

15. On Nominations.

17. On Printing.

The number of members of each of these Standing Committees shall be determined by each Synod.

Rule 39.—The Provincial Elders' Conference shall be a Standing Committee on Credentials, whose duty it shall be, previous to the meeting of the Synod, to procure the credentials of the Delegates of the different Congregations, and to report immediately after the opening exercises of the Synod.

Rule 40.—The brother first named on the appointment of a Committee, shall be Chairman of the same, and shall call the Committee together at such time and place as he may select; but when thus convened, a Committee may elect its own Chairman and Secretary.

Rule 41.—All reports of Committees, except reports of progress, shall be made in writing, and signed by a majority.

Rule 42.—When a majority report is followed by a report from the minority of the Committee, the former, after being read, shall lie upon the table until the latter is presented, after which, on motion, either may be considered.

Rule 43.—When a report has been read, it shall be considered as properly before the Synod, without a motion to accept.

Rule 44.—A report of a Standing Committee cannot be taken up for consideration in the same session in which it is presented, except by the unanimous consent of the Synod.

Rule 45.—Every resolution presented to the Synod shall, if requested by any member, be translated into the German language before action is taken thereon.

Rule 46.—No member shall be allowed to return home before final adjournment, except on leave of the Synod.

Rule 47.—No motion or resolution appropriating any of the funds of the Province, or affecting the expenditures of the same, shall be acted on by the Synod until it shall have been considered and reported upon by the Committee on Finance.

ORDER OF BUSINESS.

Rule 48.—The following shall be the order of business:—

1. Temporary organization.
2. Report of the Standing Committee on Credentials, and roll-call.
3. Permanent organization.
4. Presentation of greetings and salutations.
5. Presentation of reports of the Provincial Elders' Conference and of all other Provincial Boards, Committees, Officers and Agents, elected or appointed to act during the preceding inter-synodal period.
6. Presentation of reports and communications from the District Synods and Boards.
7. Presentation of memorials or communications from the Congregations of the Province.
8. Presentation of memorials or communications from individuals.
9. After the foregoing are disposed of, the regular order each day, after the devotional exercises, unless otherwise ordered by Synod, shall be:—

a. Reading of the Minutes.

+ The P.E.C. shall also act as a Standing Com. on Reference, whose duty it shall be to prepare, before Synod convenes, marked files of all printed reports to Synod, one complete file for each Standing Co. of Synod, indicating to which Co. each of the different parts of these reports has thus been referred" v. Journal, 25 page 73.

Social
Welfare and
Synod of 1936

APPENDIX

ballot after at least two
have been made for each
chairmanship" v. Journal
1925
p 73.

of the report of the
Provincial Elders' Conference
throughout the entire session of a Synod (cf. 1925)
34615

The Chairmen of all Standing Committees, shall hold office during the intersynodal period, and shall act as advisers of P. E. C. with reference to carrying out the legislation of Synod, each Chairman acting for his Committee. (Synod of 1880).

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- b. Reports of Standing Committees.
- c. Reports of Special Committees.
- d. Memorials or Resolutions from members.
- e. Unfinished Business.
- f. General Business.

PROTEST.

Rule 49.—When one or more members desire to protest against a resolution or other act of Synod, and to have this protest inserted on the Journal, he or they shall, within two days, present it in writing, with his or their names affixed, to the Secretary of the Synod, to be by him read before the Synod and entered on the Journal.

ALTERATIONS OF THE RULES.

Rule 50.—The Rules of Order may at any time be amended or suspended by a two-thirds vote of the members present.

II.—SAMPLE OF A HANDBOOK OF A LOCAL CONGREGATION.

PART ONE.

HISTORICAL.

1.—THE MORAVIAN CHURCH IN GENERAL.

The members of this Protestant Church are known as Moravians, because Moravia, a province of the Austrian Empire, during the fifteenth and sixteenth centuries constituted one of the chief seats of their Church, and because it was renewed, in the eighteenth, by refugees from that country, who fled to Germany for the sake of religious liberty. Their official name, however, is THE UNITAS FRATRUM, that is, THE UNITY OF THE BRETHREN, or THE BRETHREN'S CHURCH. It originated in Bohemia and soon spread to Moravia.

About the middle of the ninth century these two countries were converted to Christianity chiefly through the labors of the two illustrious missionaries of the Greek Church, Cyrillus and Methodius. They translated the Bible into the language of the people, and introduced a national ritual. Hence, when Bohemia and Moravia gradually fell under the ecclesiastical jurisdiction of Rome, they, from the very earliest times, protested against some of its claims, and resisted its spiritual tyranny. Such opposition led, at last, to the Bohemian Reformation, of which John Hus, born July 6, 1369, was the distinguished leader. The Council of Constance, before which he appeared to plead his cause, broke its pledge of personal safety and condemned him to the stake. He suffered martyrdom on July 6, 1415.

Out of his ashes rose the Brethren's Church. It was founded by some of his followers in 1457, on the estate of Lititz, about one hundred miles east of Prague. This was sixty years before Luther began his reformation, and more than a century before the Anglican Church, from which the Episcopalians are descended, was fully established. The Moravian is, therefore, by far the oldest Protestant Church, the origin of which is accurately known.

Four principles were adopted by its members as the basis of their union, namely: first, the Bible is the only source of Christian doctrine;

second, public worship is to be administered in accordance with the teachings of the Scriptures, and on the model of the Apostolic Church; third, the Lord's Supper is to be received in faith, to be doctrinally defined in the language of the Bible, and every human explanation of that language is to be avoided; and fourth, godly Christian life is essential as an evidence of saving faith.

Lititz soon became the rallying-point for awakened persons throughout Bohemia and Moravia, so that the new Church rapidly increased. When Luther began his reformation in 1517, the Brethren of Bohemia and Moravia constituted a church of reformers numbering at least two hundred thousand members, counting over four hundred parishes, using hymn-books and catechisms of its own, proclaiming its doctrine in confessions of faith, employing printing presses, and scattering Bohemian Bibles broadcast through the land. In the course of time a friendly correspondence was opened with the Reformers both of Germany and Switzerland.

Both the Roman Catholic and the National Church persecuted the Brethren with fire and sword. No less than four different seasons of persecution broke out from 1461 till 1547. The Brethren "had trials of cruel mockings and scourgings, yea moreover, of bonds and imprisonment." They held their public services and their synods at night, in dense solitudes, around fires, under the starry canopy of heaven. They were tortured on the rack, burned at the stake. But the blood of the martyrs was the seed of the Church.

The fourth persecution led to the spread of the Brethren's Church to Poland, where it grew so rapidly that in 1557 its Polish parishes constituted a distinct Province in addition to the two already existing Provinces of Bohemia and Moravia.

In the early part of the Thirty Years' War, when the Bohemian Protestants had been defeated at the battle of the White Mountain, in 1620, the Emperor Ferdinand II inaugurated the so-called Anti-Reformation, with the avowed purpose of crushing evangelical religion in Bohemia and Moravia. This end was accomplished in 1627. Only a hidden seed of the Church of the Brethren remained in these lands; the majority of its members, as well as the Lutherans and Reformed, were driven into exile.

The Polish Province of the Church now acquired special importance. Here a new center for its beneficent activity was established at Lissa. A number of parishes were also established in Hungary; yet the Brethren hoped and prayed for a return to their native land. But the peace of Westphalia excluded Bohemia and Moravia from the benefits of religious liberty, which was elsewhere established. In 1656 Lissa was sacked and burned in the war which broke out between Poland and Sweden. For upwards of half a century the Brethren's Church ceased to exist as a visible organization. Yet its hidden seed in Bohemia and Moravia remained. Its illustrious Bishop, John Amos Comenius, the great educational reformer, filled with a prophetic anticipation of its future renewal, republished its History, Confession and Discipline, commended its members to the Church of England, and took steps to perpetuate its Episcopate.

In 1707 George Jaeschke, an aged patriarch of Moravia, descended from the Brethren, spoke on his death-bed with great assurance of the speedy renewal of their Church. Fifteen years later two of his grandsons, Augustin and Jacob Neisser, with their families, followed Christian David to Saxony, where on June 17, 1722, they began to build the town of Herrnhut, on the estate of Count Zinzendorf, who had offered them an asylum.

Under the leadership of the pious Count, Herrnhut soon became the rallying-place for the descendants of the Brethren, several hundred of whom emigrated from Bohemia and Moravia. They introduced their an-

cient discipline, handed down by Comenius, and to them, in 1735, their venerable Episcopate was transmitted from its surviving representatives. The Church again grew and prospered not only in the land of its renewal, but spread to various countries and heathen lands. John Wesley, the honored founder of the Methodist Church, acknowledged himself to have been deeply indebted to its leaders.

In the year 1732 the Moravian Church began its extended Foreign Mission Work, sending its first messengers, Leonard Dober and David Nitschmann, to the negroes of St. Thomas in the West Indies. There are at present, after an unbroken missionary activity of almost one hundred and ninety-two years, more than one hundred thousand converts in its care, gathered in many different heathen lands.

In America the history of the Moravian Church dates back to the year 1735, when a company of Moravians set sail for the Colony of Georgia. Efforts toward establishing permanent settlements there failing, led the survivors to accept the offer of George Whitefield, the renowned evangelist, to accompany him to Pennsylvania, where a Congregation was organized in 1742 at Bethlehem, near the juncture of the Lehigh with the Delaware River. From this center, during the lapse of succeeding years, the Gospel was brought to the Indians in various parts of our land, Congregations were organized in different sections of the United States and Canada, and a vigorous activity was maintained in the Schools established for the education of the young.

II.—THE LOCAL CONGREGATION.

(A Brief History of the Congregation).

PART TWO.

ABSTRACT OF THE CONSTITUTION OF THE MORAVIAN CHURCH.

1. The government of the entire Moravian Church in all general matters, including the direction of Foreign Missions and of the Mission in Czecho-Slovakia, is vested in the General Synod, which body, before the World War, met at intervals of six years. When it can meet again cannot be determined at this date.

2. The General Synod consists of (1) certain ex-officio members, (2) delegates elected by the several Provinces, and (3) appointed representatives from the Mission Fields.

3. The General Synod takes cognizance of the doctrine, life and activity of the Moravian Church as a whole, and elects the Mission Board. In this Board, which is composed of five members, the Provinces and Missions are represented.

4. From one General Synod to the next the government of the Church is intrusted to the Directing Board of the Unity, which Board is composed of the Mission Board and the Executive Boards of the four Provinces.

5. The Moravian Church is divided into four Provinces, viz., the Continental, the British, the American, North, and the American, South. To the first belong the Congregations on the continent of Europe; to the second, those of Great Britain and Ireland; to the third, those in the Northern and Western States, and Canada; to the fourth, those in North Carolina.

6. Each Province has its own organization and manages its own affairs. Its government is vested in the Provincial Synod which consists of

(1) certain ex-officio members, (2) all Ministers in the active service of the Province, and (3) lay delegates chosen by the Congregations.

7. From one Provincial Synod to the next the government of the Province is intrusted to the Provincial Elders' Conference elected by the said Synod.

8. The American Province, North, is divided into three Districts, of which each has its own Synod and Executive Board.

9. The government of each Congregation is vested in the Church Council, which consists of the adult membership of the Congregation. The Council elects its own Executive Boards, viz., a Board of Elders and a Board of Trustees.

10. The Boards of a Congregation have a right to decline a Minister appointed by the Provincial Elders' Conference by stating a sufficient reason for so doing, but cannot prevent the removal of a Minister when called away by the Conference. The right to decline an appointment can be exercised by the Boards of such Congregations only which fully support their Minister from their own resources.

11. The Orders in the Ministry of the Moravian Church are those of Deacons, Presbyters and Bishops.

12. The degree of Deacon is conferred upon candidates for the Ministry when employed as pastoral assistants or when first assuming charge of a Congregation.

13. The degree of Presbyter is conferred upon those who have served acceptably as Deacons for one or two years.

14. The Bishops are elected by the Synods of the respective Provinces. For the Mission Provinces Bishops are appointed by the General Synod or, in the interval between Synods, by the Directing Board of the Unity. Bishops exercise spiritual supervision over the Church. To them belongs the function of ordaining Deacons and Presbyters, and of consecrating other Bishops, which official acts must in every case be authorized by the Directing Board of the Unity or of the Province concerned.

15. Every one serving the Church in an official capacity is under obligation to observe faithfully the enactments of the various Synods exercising authority over him.

PART THREE.

THE BROTHERLY AGREEMENT.

(See Book of Order, Part V, Chapter I, where this document appears in full.)

PART FOUR.

RULES AND REGULATIONS.

1.—THE CHURCH COUNCIL.

1. The Church Council of the _____ Church at _____, consists of the members of the Congregation who have faithfully discharged their spiritual and financial obligations.

2. The Council is convened _____ Special meetings may be called whenever _____

the Elders or the Trustees may deem it necessary, or when a request is made by ten members, which request shall be in writing and state the business to be submitted.

3. Every meeting of the Council shall be announced on the preceding Sunday at the services of the Congregation.

4. _____ of the members constitute a quorum.

5. The Pastor is President of the Council. In his absence a temporary President is chosen.

6. The Council elects all Officers and Delegates of the Congregation, considers all matters of general interest, and determines the rules and principles for the management of the spiritual and temporal affairs of the Congregation.

7. Every member of the Council has the right to give expression to his opinion concerning any matter under consideration, which, however, must always be done in a proper and brotherly manner.

II.—THE OFFICERS AND THEIR DUTIES.

A.—The Board of Elders.

1. The Board of Elders consists of _____ members of the Congregation and the Pastor, who is the President of the Board. _____ members of the Board constitute a quorum. The Elders meet once a month, and as often besides as may be necessary. A Secretary is chosen from their midst, who shall keep a faithful record of their proceedings.

2. The Elders are especially charged with the spiritual care and oversight of the Congregation and all classes of its membership. They shall strive to secure a faithful compliance with the enactments of the General Provincial and District Synods, with "The Brotherly Agreement," and all other established rules of the Congregation.

3. They shall see to it that the public means of grace are regularly and faithfully dispensed according to the ritual and usage of the Moravian Church.

4. They shall have the oversight of the religious culture of the children and youth of the Congregation, of their instruction in the history, principles and usages of the Moravian Church, and of the Sunday-school and Societies.

5. They shall decide all matters pertaining to the admission, dismissal, suspension and exclusion of members.

6. They shall determine when, how and by whom the church edifice may be used.

7. They shall appoint the organist, ushers, collectors and such other assistants as may be necessary at the public services.

8. They shall, when not provided for by synodical enactment, determine when, how and what collections shall be taken for causes outside of the local Congregation.

B.—The Board of Trustees.

1. The Board of Trustees consists of _____ members of the Congregation of legal age. _____ members of the Board constitute a quorum. The Trustees meet once a month, and as often besides as may be necessary. A President and a Secretary are chosen from among their number, and the latter shall keep a record of their proceedings.

2. The Trustees are especially charged with the oversight of the temporal affairs of the Congregation. They shall strive to secure the

prompt payment of the Pastor's Salary and of all Dues, and see to it that sufficient means are raised for the adequate support of the Congregation.

3. They shall keep all church property, including the church premises, in good repair, and in an attractive condition.

4. They shall have charge of all permanent funds of the Congregation, exercising the greatest of care to invest safely said funds.

5. They shall at the close of each year audit the accounts and the Annual Report of the Treasurer, and report to the Church Council.

6. They shall appoint the sexton and other officers not otherwise provided for.

C.—The Joint Board.

1. The Joint Board consists of the Board of Elders and the Board of Trustees, and shall meet as often as necessary for the transaction of such business as may require the attention of both Boards. The Pastor shall preside at its meetings.

2. The Joint Board shall decide on the acceptance of the Minister appointed for service in the Congregation.

D.—The Secretary of the Church Council.

The Secretary shall keep a faithful record of the proceedings of the Church Council, which record he shall submit to the Board of Trustees for approval, at the first meeting of that Board after the meeting of the Council.

E.—The Treasurer of the Congregation.

The Board of Trustees appoints annually the Treasurer of the Congregation, who may be a member of the Board. He shall receive and be in charge of all current funds of the Congregation. He shall make no disbursements without a written order from the Secretary of the Board of Trustees. At the Annual Meeting of the Church Council he shall submit a detailed report of the treasury for the past year. It shall also be his duty to attend the meetings of the Board of Trustees as often as that Board invites him to be present.

III.—THE ELECTION OF OFFICERS.

1. All Officers, except the Treasurer, are elected annually at the meeting of the Church Council, which election shall be by ballot.

2. Such persons only are eligible for election as Officers or Delegates as are at least twenty-one years of age and are faithfully discharging their spiritual and financial obligations.

3. When vacancies occur, the same shall be filled at once by the remaining Officers.

IV.—MEMBERSHIP.

A.—Divisions of Membership.

1. The members of a Congregation are classified as Communicants, Non-Communicants and Children.

2. Communicants are all persons who have been admitted to the Communion of the Moravian Church by authority of the Board of Elders.

3. Non-Communicants are the children of members who are above thirteen and under twenty-one years of age, and who have not been admitted to the Holy Communion.

4. The Children of the Congregation are the baptized, but uncon-

firmed children under thirteen years of age of Communicant Members, and the children of adherents of the Congregation who have received Baptism in the Moravian Church.

B.—Admission to Membership.

1. Such persons only may be admitted and regarded as members of the Congregation, who do not only sustain a good character and approve of the teachings, principles and usages of the Moravian Church in general, but who are also willing faithfully to observe the Rules and Regulations of the Congregation in particular, which willingness is expressed by signing said rules.

2. The Board of Elders is enjoined to exercise the greatest care in the admission of new members. They should make a thorough examination of the candidates for reception with regard to their sincerity, and secure, as far as possible, a membership that has met with a change of heart.

3. Applications for membership are made to the Pastor, who presents the same to the Board of Elders. The Board is at liberty to reject, defer or act favorably on any application presented. When it has been decided to follow the last named course, the applicant shall be informed to this effect. After he has carefully examined the Rules and Regulations of the Congregation and given his signature to the same, he is received at a public service by the right hand of fellowship. Between the time of application and admission an interval of from one to three months may elapse.

4. Children are formally received into the Congregation by Baptism, in which connection their names are placed on the rolls of the Church Catalog.

5. When both parents are received, all their baptized children under thirteen years of age are received with them. In cases when only one of the parents is received, the same rule shall apply, unless it be the expressed wish of the parents that their children shall not be so regarded.

6. All unbaptized persons to be received into communicant membership, are received on confession of faith by Adult Baptism. Persons baptized in infancy are received on confession of faith by Confirmation.

7. Communicant members from other denominations are received at a public service by the right hand of fellowship, after the Letter of Dismissal presented has received favorable consideration on the part of the Elders. In cases where no Letter of Dismissal can be furnished, it shall be the duty of the Board to decide the question of their reception and the manner of it. They may require a confession of faith.

8. Communicant members from other Moravian Congregations need not be received publicly. After the Letter of Dismissal has received favorable consideration on the part of the Board of Elders, the names of such are placed on the rolls of the Church Catalog, of which action public announcement is made.

9. The re-admission of members need not take place in public. A public announcement of such action of the Elders shall be sufficient. The term "re-admission" shall apply to all applicants who were formerly connected with the Congregation, and who, at the time of making application, are not members of any Church.

10. All exceptional cases connected with the admission of members must be referred to the Provincial Elders' Conference for a decision.

C.—Dismissal, Discipline and Exclusion.

1. When members remove from _____ and vicinity, or when

they no longer desire to be regarded as members, they are expected to notify the Pastor. Letters of Dismissal are granted to members in good standing whenever requests for such are made.

2. It is urged upon all members removing to localities where there are Moravian Congregations that they take with them Letters of Dismissal to such Congregations.

3. In the exercise of discipline there are three degrees:

a. The first degree is private reproof and correction by the Pastor or the Elders. Should this fail of the desired effect,

b. The second degree must be applied by citing delinquents into the presence of the Pastor and Elders, who are to admonish them faithfully and in love. A stubborn refusal to meet the Elders, at once forfeits membership. When in the exercise of this degree of discipline, immediate reformation is not attained, the Elders may exercise the milder discipline of exclusion from the Holy Communion, unless, in their estimation, the offense is so flagrant as to require the application of

c. The third degree of discipline, which is exclusion from church-fellowship. This degree is applied to such as persist in disregarding established rules, despise all admonition, exert an injurious influence, and become seducers of others.

4. When a member absents himself from the services of the Congregation or from the Holy Communion for more than a year, or fails to pay his dues for more than two years, without giving a sufficient reason, such a one virtually excludes himself from the Congregation. The names of such delinquents are "dropped" from the Church Catalog.

5. Whenever it becomes a question with the Elders whether a member shall continue to be regarded as such, in view of Articles 26 and 27 of the "Brotherly Agreement," the case in question shall be taken into sympathetic and prayerful consideration, and if the welfare of the Congregation should necessitate exclusion from church-fellowship, the Elders shall be under obligation to render their decision accordingly.

V.—BAPTISM AND CONFIRMATION.

1. It is expected that the children of members be baptized as soon as possible. Whenever circumstances permit, it is desirable that this Sacrament be administered at a public service in the church.

2. Before children are confirmed it is desirable that they shall have reached the age of at least thirteen years.

3. All persons are confirmed with the distinct understanding that this rite, as a personal ratification of the baptismal covenant, shall mean to them a voluntary public confession of faith in Christ, and an expressed desire to become faithful members of the Congregation.

4. The Sacrament of Adult Baptism and the rite of Confirmation are administered as often as candidates present themselves. Necessary instruction in the truths of the Christian faith always precedes Confirmation and the Baptism of adults.

VI.—THE HOLY COMMUNION AND LOVE-FEASTS.

1. The Holy Communion is administered at least six times during the year, if possible, at the following seasons:—

1. The First Sunday after Epiphany.
2. The First Sunday in Lent.
3. Maundy Thursday, Good Friday or Easter.
4. Whitsunday.

5. The Sunday nearest the Thirteenth of August.

6. The Sunday nearest the Thirteenth of November.

If feasible, it should also be administered on the Anniversary Festival of the Congregation.

2. Previous to the celebration of the Lord's Supper, there shall be a preparatory discourse, which meeting all that are entitled to commune shall be expected to attend.

3. A Communion service is a private service for the members of the Congregation. Persons of respectability may be admitted as spectators and communicant members of other Christian denominations may at any time, with the consent of the Pastor, commune with the Congregation.

4. The Holy Communion is administered to the sick whenever they request it and the circumstances of the illness permit.

5. Love-feasts were instituted in imitation of the "Agapae" of apostolic times (Jude 12), and are intended to set forth by a simple meal, of which all partake in common, that there is no respect of persons before the Lord, and that all are one in Christ, united among themselves by the closest bonds of Christian love.

6.—Love-feasts should properly be regarded as private meetings for the members of the Congregation. It is, however, left to each Board of Elders to determine the restrictions with regard to the admission of strangers to these meetings.

VII.—SPECIAL RULES FOR BAPTISMS, MARRIAGES AND FUNERALS.

1. It is always to be taken for granted that the Pastor shall officiate at all Baptisms, Marriages and Funerals of members. To have some one else officiate shall naturally require the consent of the Pastor.

2. That Baptisms, Marriages and Funerals may not unnecessarily come into conflict with the other engagements of the Pastor, members are expected to notify him as early as possible before making any binding arrangements for such occasions.

VIII.—THE SICK AND NEEDY.

1. When members are stricken with sickness or other distress, it shall be their duty to send word to the Pastor, so that he may be in a position to minister to such.

2. Every member shall esteem it a special privilege to take both a prayerful and practical interest in those who are sick, sorrowing, distressed or in need, bearing in mind that we are all members of the same body, sharing each others' joys and sorrows.

IX.—ORGANIZATIONS IN THE CONGREGATION.

1. All organizations in the Congregation, such as the Sunday-school and the various Societies, elect their own officers, adopt their own rules and keep their own records and accounts.

2. These organizations should, however, bear in mind that they stand under the general oversight of the Congregation and its Executive Boards. It is to be taken for granted, therefore, that everything in the statutes and practice of these organizations shall be kept in strict accord with the spirit, principles and purpose of the Congregation.

X.—PREACHING PLACES.

1. If Preaching Places are maintained, the members of the Congregation living in the vicinity of such places shall meet annually as soon as possible after the meeting of the Church Council to transact such business

as may pertain to them especially, and to elect two members from their number, who with the Pastor shall form a Committee of Oversight.

2. Said Committee at each Preaching Place is charged with the oversight of the work at said place, and shall be responsible to the Church Council for its stewardship.

3. It must, however, be distinctly borne in mind that all the members connected with said Preaching Places are members of the Moravian Church at _____, entitled to all the privileges, while sharing all the responsibilities of said Congregation.

XI.—FINANCIAL REGULATIONS.

1. It is the duty of every adult member of the Congregation to contribute according to his ability toward its needs.

2. Every communicant member contributes as Annual Dues the sum of _____ which is due on the first day of January of each year. Of this amount One Dollar is used to defray the expenses of Provincial and District Administration, such as the salary of the Provincial Elders' Conference, the cost of Provincial and District Synods, and the removal of Ministers.

3. The salary of the Pastor is raised

4. Annual collections of free-will offerings are gathered for the following causes:—

Retired Ministers—the last Sunday in January.

The Mission in Czecho-Slovakia—the first Sunday in March.

Foreign Missions—Easter Day, or Whitsunday.

Inter-denominational Causes—the first Sunday in May.

Alaska Mission—the second Sunday in June.

Home Missions—Sunday nearest September 16.

Theological Seminary—last Sunday in November.

5. No member has the right to make any personal claim on the property or funds of the Congregation. Should the Congregation ever disband, or secede to another denomination, all its property and funds shall revert to the Provincial Elders' Conference of the Moravian Church in America, Northern Province.

XII.—RULES GOVERNING THE CEMETERY.

XIII.—THE RECORDS.

1. All records, papers and documents of the Congregation and its organizations shall be in charge of the Pastor, who shall faithfully preserve everything of value.

2. At the close of each year the Pastor shall see to it that the Officers of the Congregation and of the various organizations deliver into his hands for safekeeping all records, books and papers no longer in use.

XIV.—THE RULES AND REGULATIONS.

1. The Church Council only shall have the power to amend the foregoing Rules and Regulations. Notice of any proposed amendment must be given when the meeting of the Council is announced. An amendment shall be valid only after it has received a two-thirds vote of those present, and has been sanctioned by the Provincial Elders' Conference.

2. The foregoing rules were adopted by the Church Council on _____ and sanctioned by the Provincial Elders' Conference on _____

INDEX OF LEGISLATIVE SOURCES.

ABBREVIATIONS.

R.—Results of the General Synod, English Edition, the year indicated.

J.—Journal of the Provincial Synod, the year indicated.

D.—The Provincial Digest, Edition of 1889.

R. and D.—Rules and Discipline, Edition of 1902.

C. C.—Committee on Codification.

P. E. C.—Provincial Elders' Conference.

Note.—The first figure indicates the page of the Book of Order, and the figure after the comma the paragraph on the page. After the dash all figures not indicating the year of a Synod, refer to the pages of the documents containing the legislation. For example, 46, 3—J. 1908, 32, means Book of Order, page 46, paragraph 3, see Journal of the Synod of 1908, page 32.

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